The Self Realization

Being The Tanslation of
ATMA-SIDDHI OF SRIMAD RAJACHANDRA



SRIMAD RAJACHANDRA ASHRAM
AGAS

Sree Laghuraj Smarak Granthamala Pushp-6

The Self-realization

Being the Translation of
ATMA-SIDDHI OF SRIMAD RAJACHANDRA

Srimad Rajachandra Mumukshu (Anuyayi) Mandal
Srimad Rajachandra Ashram, Agas.

: **Published By** :
Shri Manubhai B. Mody
President
Srimad Rajachandra Ashram.
St. AGAS, Post BORIA-388 130.
Via. Anand (Gujarat)

: **English verse by** :
Sri Brahmachari Govardhanadasaji

: **Prose explanation by** :
Dinubhai Muljibhai Patel
M. A. Bombay. B. A. Hons. London
Professor of Philosophy, Nagpur Mahavidyalaya, Nagpur

First Edition : 1985 A. D. Copies-3000
Second Eidtion : 1994 A. D. Copies-3000

: **Printed by** :
Dundubhi Printers
Ahmedabad - 079 - 404186

Publisher's Note

By today, there was available only one translation of Atmasiddhi Shastra, the renouned work of Srimad Rajachandra, by J. L. Jaini, but that was too short to be understood. This present book offers a lengthy and clear explanation of Atmasiddhi. In addition, this translation was carried out by Sri Dinubhai Muljibhai Patel, a professor of philosophy, under the guidance of Sri Brahmachari Govardhanadasaji, a graduate and sincere devotee of Srimad Rajachandra and hence it is most authentic. The English verse of Atma-siddhi is made by Sri Brahmachariji himself. Moreover in this book we have given the original Gujarati verses in Devanagari script as well as in Roman English for original pronunciation by English people. At the end, we have also given the English rendering of the famous letter of six doctrines, of which theme, this Atmasiddhi is the development. Finally we have given two small poems which are the verse rendering done by Sri Brahmachariji occasionally of Srimad's writings.

We strongly believe that this book will be greatly helpful to the English-knowing world at large, aspirant for self-realization. May God bless you.

Surat, 1985 **MANAHARLAL GORDHANDAS KADIWALA**

Publisher's Note

The 'Self realisation' is English Version of "Shri Atmasidhi Shastra" by Srimad Rajchandra. Originally it was Published as pushp 6 in "Shree Laghuraj Smark Granthmala pushp 6". This was published in 1985 by Srimad Rajchandra Mumukshu (Anuyayi) Mandal, Agas. The said mandal has now entrusted their publication work to Srimad Rajchandra Ashram, Agas.

English Translation of "SIX STEPS" by Prof. Dinubhai Patel is included in this publication.

It is most gratifying that there is good demand of this publication. The book is reprinted with a hope that it will be edcuative to public at large.

Bombay, 1994 **MANUBHAI MODY,** President,
Srimad Rajachandra Ashram, Agas.

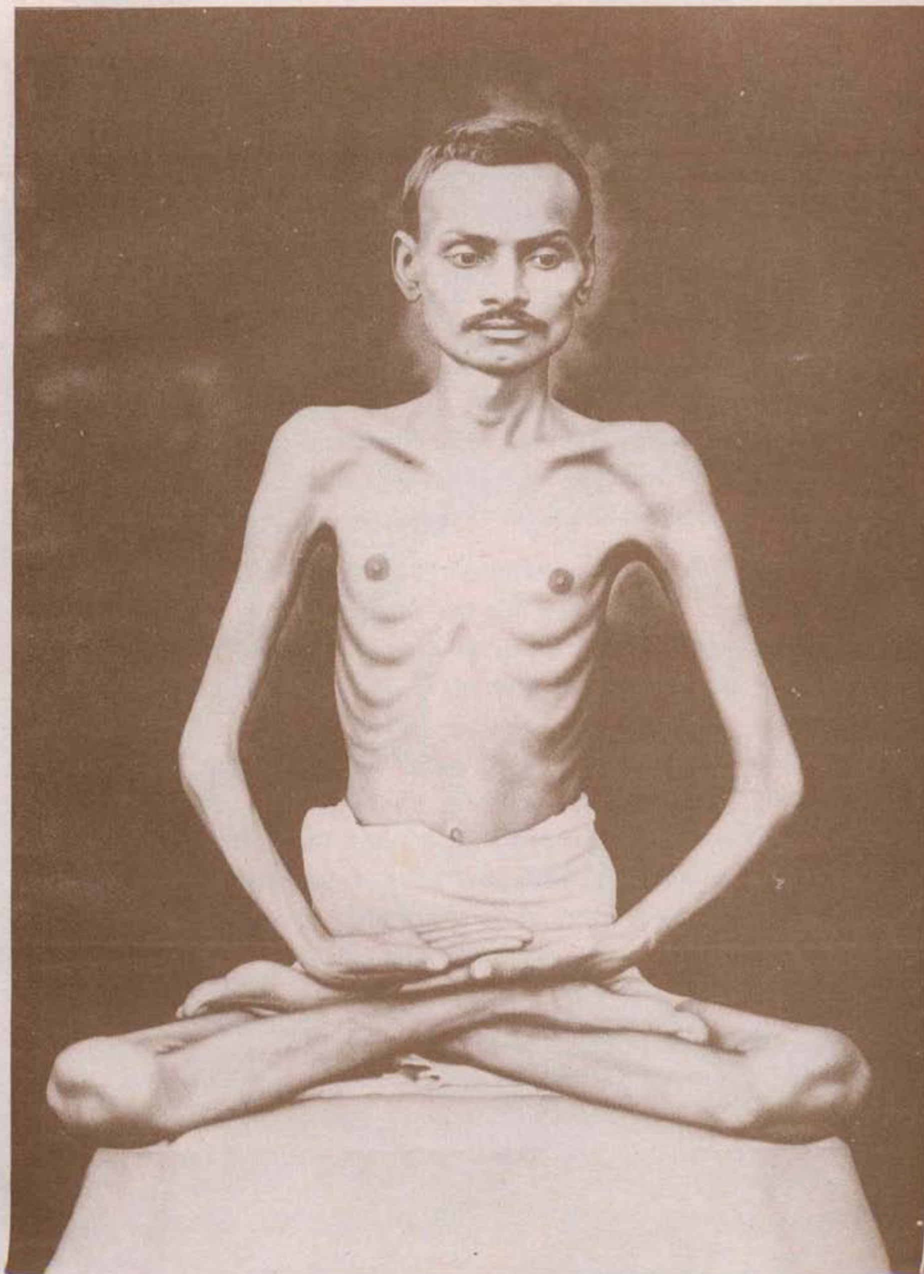
Introduction

sub

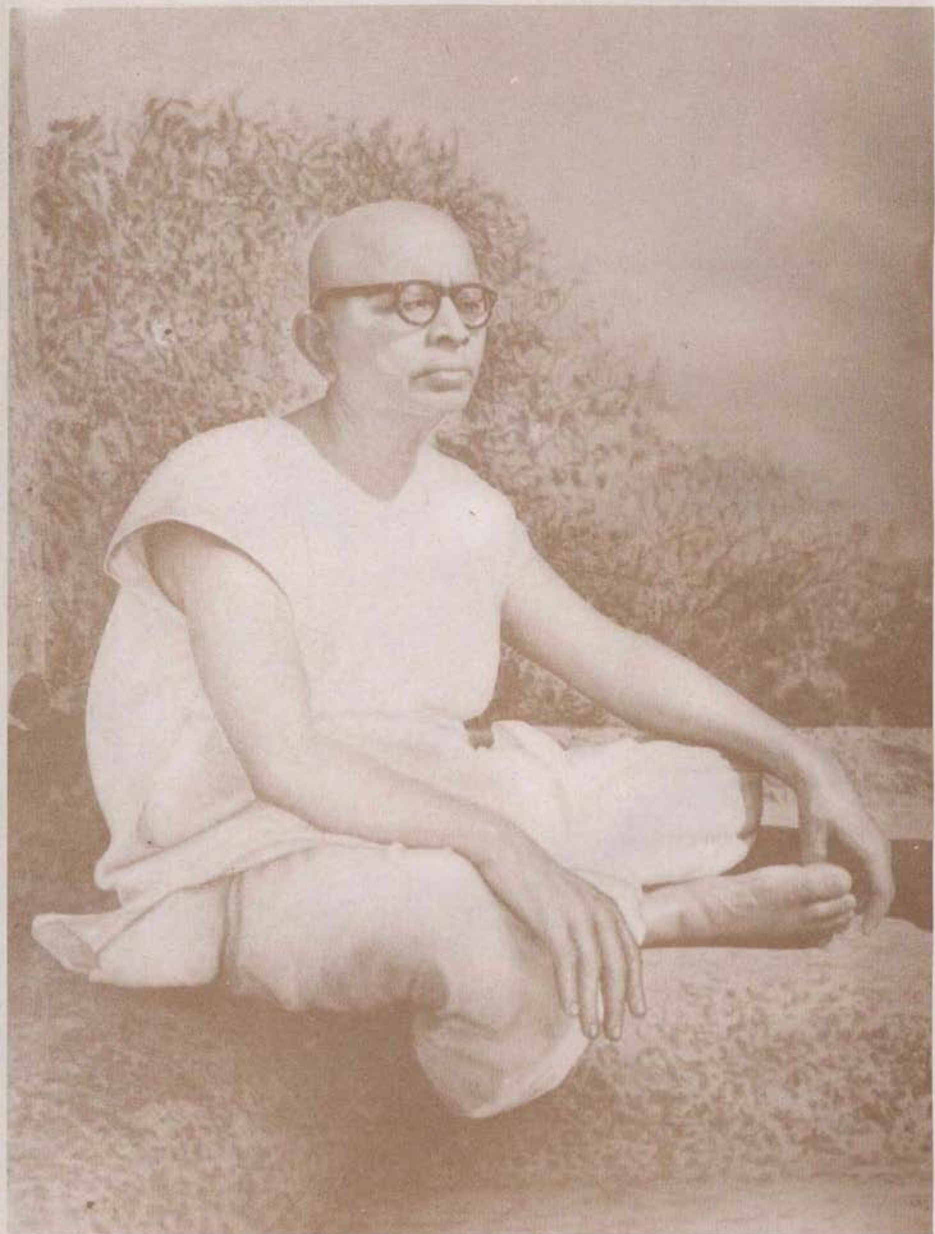
This book is an humble attempt to put the best of Srimad Rajachandra's writings-the Atma Siddhi Shastra in English so as to be useful to the English knowing spiritual aspirants in the wider world. The great Jaina Scholar Pandit Sukhalalji rightly calls Atmasiddhi Atmopanishada in his article to Prabuddha Jivana dated 1-1-'54.

This translation (verses) flows from the pen of Sri Brahmchariji Govardhanadasaji, who has dedicated his life to the cause of practising and preaching the teaching and message of Srimad Rajachandra, and as per his instructions, the author has written the English translation of the text keeping in view his English poetical rendering. The translation of the text has been finalised and approved by Sri Brahmchariji. Every word of it has passed through his searching test and by his suggestions, criticisms and instructions, the author has derived immense benefit.

Atma Siddhi Shastra, a compact and profound composition in 142 verses of Srimad Rajachandra (1868-1901) in Gujarati, explains the fundamental philosophical truths about the human soul and the method of its liberation. There is no sectarianism in it, its appeal is universal. It analyses the causes and effects of the soul's delusion and it suggests the way to dispel it and attain the state of Self-realization. It does not talk of heaven and hell or of mythical nothings. It records the facts as they are and suggests the way to improve them. It is thoroughly realistic and practical for all who have the courage and patience to follow its teaching. That a spiritual sadhaka is many a times misled by his own prejudices and by the overpowering effect of the beliefs and practices of the people around him, that real spiritual inwardness and the help of a proper Guru to guide the spiritual aspirant to his goal are essential to Soul's



Srimad Rajacandra



Sri Brahmacariji Govardhandasji

liberation, are some of the facts very clearly stated in the Atma-siddhi.

It is very difficult to complete one's say in spiritual matters in a short composition, but the genius of Srimad Rajachandra has achieved it with mastery in his Atma-siddhi. Knowing well that silence is more eloquent than speech, that language is inadequate to express fully the spiritual experience and teaching, such compositions are prepared by great souls to advise the people around them in the language they are accustomed to understand. Atma-siddhi is one such composition. Srimad Rajachandra lays special emphasis on personal effort and Guru's guidance in the path of Self-realization. He assures the spiritual aspirant of the success in his struggle, provided that he follows the correct method of self-purity laid down in his Atma-siddhi shastra.

On the completion of the translation of the Atma-siddhi, Sri Brahmachariji oracularly told the author that he will have to translate the well-known letter of *six fundamental truths, to prepare an introduction to the text and to write out the life of Srimad Rajachandra in English, on the basis of the available sources. Soon after these instructions, within a fortnight, Sri Brahmachariji, the soul and spiritual guide of Srimad Rajachandra Ashram, left the mortal frame and the author continued his work as time permitted during a period of few years and now he feels happy that the work entrusted to him by Sri Brahmchariji is complete.

This book is a dedication of the author to the great masters about whom he has written, and it is in repayment of his debt to the two languages he has tried to learn from his early childhood, namely Gujarati and English.

If some of the sincere souls find some inspiration and light to help them in their spiritual march to self-realization

*The letter of six fundamental truths is given at the end of this book.

by reading this book, the labours of the author and Sri Brahmachariji who inspired him to complete this work would be amply rewarded.

That great men are the salt of the earth and they are the torch-bearers of eternal truths is amply proved by the life and teachings of Srimad Rajachandra, the spiritual guide of the greatest man of our time Sri Mahatma Gandhi. Let these kindly lights lead us from untruth to truth, from darkness to light and from death to immortality.

I would end this introduction by appealing to the reader to draw his special attention to the verse No. 107 which reads -

"Look not to caste-or-garb-distinction,
The path aforesaid is essential,
Whoever takes to it gets liberation,
No distinction in status Final."

3, Krishna kutir
Sayaji Ganj
Baroda
Monday 6th June, 1960.

Dinubhai Muljibhai Patel

Life of Srimad Rajachandra 1

Sources :

1. Sakshata Sarasvati. by Vinaychandra Popatlal Daftari published in 1887 A. D.
2. Autobiographical account of 13 years written by Srimad Rajachandra at his age of 22 years in an article under the title Samucchaya Vayacharya, Kartika Sudi Purnima. Vikram Samvat 1946 or 1890. A. D.
3. Spiritual life of Srimad Rajachandra-an article by Sri Maneklal Ghelabhai Zaveri written on the Srimad's birthday celebration.
4. A collection of the lectures on Srimad Rajachandra by Gandhiji, Anandshankar B. Dhruva and Kaka Kalelkar and other learned men.
5. The Life-pilgrimage of Srimad Rajachandra by Sri Gopaldas Jivabhai Patel of Gujarat Vidyapeeth - book published in 1935 A. D.
6. Srimad Rajachandra Jivanakala by Sri Brahmachariji published in 1938 A. D. by Srimad Rajachandra Ashram Agas.

* * * * *

[Birth, 1867. Jatismarana Jnana 1874, Began to carry over his enlightenment obtained in his previous life and increase it in continuity 1875. Developed a spirit of extreme detachment 1886, Expired in 1901.]

* *

Srimad Rajachandra-full name Sri Rayachandbhai Ravajibhai Mehta-was born in A. D. 1867 at Vavania Bandar, a village in Saurashtra. He belonged to a

wellknown merchant community. His father's name was Ravajibhai and mother's name Devabai. His grandfather was a staunch devotee of Lord Krishna. His mother was bred up in Jaina religious traditions. In Samucchaya Vayacharya he writes :

"I was born on Sunday, Kartika Sudi Purnima (15th day of Kartika), Vikram Samvat 1924. Therefore I have completed to-day 22 years. In this apparently short span of my life, I have experienced much about the Soul, the nature and mutations of mind, the integrity of speech, the physical body, the wealth, various impressions of the variegated or multicoloured wonderful world formations of various orders, many worldly ups and downs and the causes of interminable misery and unhappiness. All these have been experienced by me in many ways. In my short life I have entertained all the thought-forms which were thought over by the all powerful saints and philosophers and by the formidable sceptics. I have thought of the universe of desire & aspiration which were discussed by the great rulers. I have also thought of the disinterestedness par excellence, an attitude of serene indifference. I have much meditated on the acquisition of immortality and of minute temporariness or transitoriness. Many similar great thoughts I have traversed in very few years of my life. I look at all of them as a seer, and I realize the unfathomable gap between my present state of knowledge and experience and the state of my being when I cherished or entertained these great and multifarious thought-systems. All these minute and big differences and gradual development of my self have been only recorded in my memory. I have never made any effort to publicise these thoughts. I felt that giving these thoughts to a wider public or sharing my experiences with them might bring good spiritual dividends but my

memory refused to do so and I was helpless. By cooperative understanding if my memory could be persuaded to open its treasures to the world by putting them in writing, I shall surely do it in future. I give below a very brief recollection of my early life.

For first seven years I played alone. I still remember to have cherished a wonderful imagination in my mind. Even in play I had strong desire to be victorious and to be the lord of everything. I aspired to be a great man of a resigned nature. I had no attachment to wearing clean clothes, selection of good food, good bed etc. Still my heart was extremely soft. I still recollect that side of my nature at an early age. Had I had at that time the discriminative knowledge which I now possess, I would not have more cared for liberation. It was a life of such spotless innocence that I love to recollect it very often.

For four years, from 7 to 11 years of my age I devoted myself to study. At that time I remembered all what I once saw or read. My recollection was faultless, as my memory was sinless. As a boy I had no idea of fame, hence the bugbear of publicity never bothered me. I had unique retentive memory which I find very few men even to-day possess. Still I was indifferent to my studies. I was given much to talking, play and merrymaking. Because of good memory, my teacher was pleased with me as I used to recite all what I once read before the teacher. At that time I was full of affection and natural sympathy towards all around me. At the same time I preferred solitude. I learnt that a spirit of affectionate brotherhood was a key to family and social happiness. If I found a separatist feeling or behaviour in anybody, it used to pain me very muh and my heart was crying. In my eighth year I used to compose poems which at a late age I found to be very well done.

I studied so well that I could explain the book to my teacher who started teaching it to me. I cultivated very wide reading.

I had much faith in mankind and I loved the natural world order.

My great grandfather was a Vaishnava,a staunch devotee of Lord Krishna. I heard from him many devotional songs about Radha and Krishna, also the mysterious stories of the wonder-works of Lord Krishna and other incarnations of God. I took religious initiation at the hands of a Sadhu named Ramadasji. I daily went for the darshana of Lord Krishna and attended lectures and devotional congregations. I believed the incarnation of God as real God and I cherished a strong desire to see His residence. I dreamt to be a great spiritual follower of Lord Krishna and a powerful preacher of His Faith. I considered it to be the pride of my life if I could become a great Sannyasin performing Hari Kirtana in the public and leading an upright ascetic life. I was so much saturated with such thoughts that I hated the Jainas who did not accept God as the creator of the world. I believed that nothing could be created without a creator, that the world was a masterful creation and such an uniquely supreme creation could only be the work of God and none else. The Jaina Banias in my native place praised me as the most intelligent boy of the village. But they ridiculed my initiation in Vaishnavism and they argued with me to dislodge me from my faith. I did not succumb but gradually I read the Jaina sacred books such as Pratikramana Sutra. The fundamental idea of the Jaina works was the advocacy of non-violence and love to all high and low in the world. I liked this idea of universal love and non-violence very much. After my age of 13 years, I used to attend to my father's shop.

Occasionally I visited the residence of the ruler of Kutch as a writer since my hand-writings were praised as best. While sitting in the shop I have composed many poems on the heroic and spiritual life of Rama and Krishna. But in my dealings with the customers of the shop I have never weighed less or more."

Jati Smarana Jnana

Srimad Rajachandra possessed the knowledge of his previous births. It is called Jati Smarana Jnana. In reply to a question from Padamashibhai, his friend in Bombay as to, whether Srimad possessed the mysterious knowledge of one's past lives, he replied yes and he explained as to when and how he obtained it. It is a picturesque description. He said - ``Once when I was seven years old, an elderly man named Amichand, well-built, stout and sturdy, a neighbour in my village, suddenly expired of a serpent bite. I did not know what was death. I returned home and asked my grandfather as to what was the meaning of death. My grandfather tried to evade the reply and advised me to finish my meals. I insisted to get a reply. At last he said `To die means to separate the Soul from the body. A dead body has no movement, it contaminates and decays. Such a dead body will be burnt to ashes near a river-bank as it has ceased to function.' Thereupon I went stealthily to the cremation ground and climbing a Babul tree I saw the whole process of burning the deceased body. I pitied the burning of the dead man and I felt that those who burnt him were cruel. A train of thoughts started on the nature of death and as a result I could recollect my previous lives." Such a knowledge of one's previous lives is called Jati Smarana Jnana. It is but natural that death and disease are the great humanising forces in individual and social life of thinking men. It is by being conscious of them that we

develop modesty and humility in our behaviour and we reduce our attachment to worldly life. By the meditation on death we realise the supreme and sole importance of knowing and experiencing the Atma alone. Therefore Jati Smaranajnana - the memory knowledge of one's previous lives is very helpful in developing detachment from the world, and a spiritual affection for eternal imperishable ever-living soul. Srimad obtained this exceptional knowledge of his previous lives at his very young age of seven, a rare phenomenon. In 1897, at his age of 30 years he wrote his famous poem in which he thanked the day when he realized unique peace. He has described in the poem the order of his spiritual development as under :

"In 1874 I obtained Jatismaranajnana - the knowledge of my past lives. In 1875 I began to advance on the spiritual path from the point I had already reached in my previous life. In 1886 I developed a spirit of complete resignation and detachment to the mortal body and the rest of the world."

In 1889 at his age of 22 years he wrote in a poem that the only friend of unqualified happiness is lonely indifference which in turn is the mother of spirituality. He also says therein, ``In my very young age I knew the nature of final reality and this suggested to me that henceforth I had no future birth nor will I have to fall back from what I had already gained in spiritual life. I easily reached the state of the Soul which would require long study and spiritual practice for others." In another letter, he says ``I realized that when in infinite stretch of time in the series of my past lives I felt that I could not live without my dearest and nearest, but I could live without them in those lives too. This proves that my affections and attachments were based on ignorance."

He pithily declares that without right insight the scriptures are helpless, that without true spiritual contact, even meditation degenerates into wild imagination, that without the active guidance of a realized Saint final truth cannot be realized, that by following the normal path of the worldly people one cannot be their leader and saviour, that without resigning the world and its myopic calculations a life of extreme non-attachment is very difficult to be obtained.

He says that he salutes the great *Tirthankara* who realized his Soul and described it as it was for the benefit of the world. It is only by the teachings of the *Tirthankaras* that one can easily know his Soul.

His Boyhood

Manifestation and demonstration of his exceptional intellectual and spiritual acquisitions (powers).

The knowledge of his past lives proves the height of spirituality he had already reached in his previous lives. He was apparently young in his present life but from the point of view of his achievements of previous lives, he cannot but he regarded as a highly advanced soul. From his early boyhood modesty, perfection in speech and conversation, exceptional reasoning power and a sharp spirit of non-attachment or disinterestedness and such other qualities made him a pet boy of his school as well as of his village. He possessed a sharp and unfailing memory, unusually powerful retentiveness and a facility of recollection. He grasped all that he read or heard only once. He therefore knew not cramming. He entered the school at his age of seven and a half years. In about a month after his joining the school he completely mastered the preliminaries in calculation and within two years he

finished the study of seven standards. The monitor of his class who had initiated him in the study of the first standard book had to take his help in completing the book. On account of his exceptional performance in study he became the favourite of his teachers and normally he conducted the classes while his teachers used to witness with admiration the work of this gifted Soul. All his colleagues loved him.

Once his teacher scolded him for something and next day he did not go to the school. Thereon all other boys of the school followed him to a field where they ate berries. His teacher was surprised at the absence of all his students in his class, inquired about it and went to the field where he was sitting with his friends. Knowing the reason of the absence of the students in his class, the teacher bowed down to him and brought him back to his class with other students and assured him that he would never scold him again.

He started composing poems at his age of eight and he wrote five thousand lines in the first year. In his nineth year he composed *Ramayana* and *Mahabharata* in verse and at ten he was mature in his thinking and reasoning. At this age he had unique curiosity to know new things, a passion to hear new facts, to think new thoughts and to perform fine orations. While he was eleven he started contributing articles to the newspapers and he obtained many prizes for writing competitive essays. He wrote among other things an essay on the need for women-education. At his age of twelve years he composed three hundred lines in verse on `a watch'. At thirteen he went to Rajkot to study English but about his English education very little is known. Before his age of fifteen he studied and mastered many subjects. He became famous as a young poet of astounding memory and with brilliant prospects.

Once Srimad, at his age of ten, accompanied Sri *Dharasibhai* a judge of Morbi state from Morbi to Rajkot. During the travel Sri Dharasibhai was much impressed by the unusual talents of Rayachand a boy of ten, and by way of admiration Dharasibhai suggested that Rayachand should stay with him in Rajkot. But Raychandbhai preferred staying at his maternal uncles' house but he promised to meet Dharasibhai often during his stay in Rajkot. While Raychandbhai was taking lunch at his maternal uncles' house, his maternal uncles came to know from him the arrival of Dharasibhai in Rajkot and they were loudly planning to kill Dharasibhai. Rayachandbhai heard this and lost no time to meet Dharasibhai and warn him about the criminal intentions of his maternal uncles. This is how this boy of ten returned the obligation to Dharasibhai.

Raychandbhai by his mystic powers of clairvoyance and telepathy, mind reading etc. learnt that two persons from Kutch were on their way to Rajkot to meet him. So he requested Dharasibhai to allow these two guests to put up with him and Dharasibhai readily agreed to do so. Thereon Raychandbhai went to receive the two guests and welcomed them by their names. When the guests asked him as to how he knew their names and about their coming to meet him, he replied that all this was possible by the infinite powers of the Soul that he possessed. The two guests named Hemrajabhai and Malsibhai having heard of the exceptional talents of Raychandbhai had come to persuade the latter to go to Kashi for higher learning but when they knew of the wonderful spiritual powers possessed by Raychandbhai they dropped their idea. Dharasibhai was much impressed by this incident and gradually he began to respect Raychandbhai.

For his return to Vavania he had no money for return journey, so he sold on his way the sweets he was given by his maternal uncles and with the proceeds thereof he returned to Vavania. This shows his firm determination not to beg of anyone for his personal benefit.

Stri Niti Bodhaka and other ethical writings 4

In his book Stri Niti Bodhaka Part-I on 'the nature of ideal moral life for women', he has advocated the cause of women's education as essential to national freedom. He advised his breathren to spread education in women, to remove internal quarrels and crippling social customs and thereby expedite the recovery of national independence. This book was the first of his writings before he was sixteen and it was published in Samvat 1940 or 1884 A. D. In this book of 50 pages he has analysed the causes of backwardness in women, such as child-marriage, forced marriages of the unequals in health, age and intelligence and lastly endless superstitions and ignorance. The matter of the book is distributed in four sections. The first section deals with prayer to God, devotion, transitoriness of the living body, advice given by a mother to her daughter, avoidance of unnecessary waste of time, industry and the excellent results obtained by industry. The second section deals with learning, advantages of education, select reading of good books and acceptance of good and useful lessons. The third section deals with self-improvement, adoption of virtues, spread of moral and healthy atmosphere, nature of truth and avoidance of profligacy and debauchery. The fourth and the last section deals with the description of the wise and virtuous people and it includes a composition of hundred verses on words of wisdom for all. Raichandbhai from his boyhood had a fine command of language and diction, so his style is simple, natural

and elegant. In his writings, words follow the sense. In the Sadbodhshatak he has discussed subjects like union, morality, patience, courage, truthfulness, innocence, devotion, patriotism, social reforms, industry, avoidance of bad company, learning, avoidance of pride, devotion to one's own husband, avoidance of scepticism or nihilism, sympathy, love of religion, writing good books, thriftiness, reduction of the household expenditure, forgiveness, merit, humility, modesty, keeping good and virtuous company, avoidance of the company of foolish women, avoidance of betting etc., thinking of death, search for the path of knowledge, doing charity to the deserving persons, love for doing good to others, increased reading etc.

Anticipating the question why should Raychandbhai have written on ethical topics, he writes "Persons desirous of self-realization living in worldly life, should try to find the root of all ethical life in their self or the soul and they should be just and honest in earning their living and collection of wealth. This is good moral life for them and it should be observed by them at all cost. In its strict observance, renunclation and non-attachment and such other qualities develop in them and by that they begin to appreciate the effectiveness of the teachings of the same by the Gurus and of the obedience to the same. They rightly interpret their teachings and they easily follow the path to self-realization."

Srimad Rajachandra wrote a rosary of 108 golden advices for the benefit of the seekers of self-realization in the year Vikram Samvat 1940 or 1884 A. D. In it, he advises the people to think of the self, not to repent for the life already led but to make the best of the life yet to lead. A man should repent for his immoral acts and should determine to be thoroughly moral in his future dealings. He should allot his time of the day in

the following manner-3 hours to devotion, 3 hours to doing religious acts, 3 hours to food and bodily nourishment, 3 hours to education and learning, 6 hours to sleep and 6 hours to the care of his family and social life if he is a householder. And one who has renounced the world should be absorbed in thoughts of Self-realization and should control his mind from passions and prejudices. The only path to self-realization or soul's liberation consists in realizing the self as completely different from the body and the worldly attachments. The soul is free and pure, enlightened and immortal. Man should keep his eye on death and utilize every moment of his life in realizing his goal of liberation. One may be a prince or a pauper, but all should know for certain that they are guests of death. The adoption of the path of non-violence in thought, word and deed, the intense desire for Self-liberation and for acquisition of right knowledge and experience for the same, the searching out of an enlightened, self-realized Guru and the undaunted obedience to his advice, self-control in food, talk and other behaviour, keeping clear of all sins, purity all round, observing honesty and justice in worldly life, curtailment of worldly activities in order to lead a really happy and self-meditative life, keeping in mind the principles of health, purity, magnanimity and duty, keeping company of the good and the wise as a powerful method of maintaining purity of mind and body-are some of the invaluable advices given by Srimad Rajachandra to men, women, and children in all walks of life, the advices which everyone should think over before his daily round of duties.

Mokshamala & Bhavanabodha

Srimad Rajachandra had composed a book of 180 pages called Mokshamala or a garland of lessons on

liberation at his age of sixteen years and five months and it was done within three days in the year Vikram Samvat 1943 or 1887 A. D. This book is written by him in an easy style understandable to young boys and girls with a view to turn their minds from trash readings to the reading of good books by which they can obtain the invaluable results of Self-liberation. In the opening lesson he requests the reader to read the book with due care and consideration which it deserves as its goal is very high. While other books deal with worldly life, this book deals with Self-liberation. All religious leaders have agreed in liberation as the goal of life and discrimination of the different natures of the Soul and the body as the means to its realization. Hence as a sound educationist interested in the lasting benefit of young minds he has offered this book to his readers. Unqualified sympathy for all living beings is the essence of every good religion. He suggests his reader to think of the inequalities of life and thereby to reflect on the good and bad deeds as causes of these inequalities. Human birth is the only stage opportune for a soul to think of and work for its salvation. If it is misused in doing other things, a golden opportunity is lost. Hence with the intense desire to work for the spiritual salvation of all living beings this book and such others are written by Srimad Rajachandra. Hence those who write such books are called men of unqualified sympathy and piety and they live for the benefit of other souls. The soul gets human birth as a result of many good deeds done in its previous births and therefore it is very precious. If a man controls his mind he can attain Godhead. He says, every word of *Mokshamala* has been properly considered and after much thought it has been well composed. He holds that his readers should not be guided by his writings simply because they flow from his pen. Every reader

should weigh the thoughts expressed and should develop the habit of discriminative thinking. The writer should stimulate the reader's thinking but not substitute it. These expressions indicate the high maturity and balanced views on education on the part of Srimad Rajachandra and that too at a very early age.

Though *Mokshamala* was composed in three days Srimad Rajachandra found that it would take a long time to see it through the press. So he composed a small book of fifty pages called *Bhavana Bodha* or the instruction regarding the cultivation of twelve sentiments necessary for leading the life of non-attachment to the world and gave this book to his readers in anticipation of the publication of *Mokshamala*. The twelve sentiments to be cultivated are briefly :

1. Everything in the world except the soul is transitory and subject to destruction. The soul alone is, in its nature, eternal.

2. In the world none can protect a living being from death. Therefore the only shelter one should seek in human life is true religion. Religion alone can be man's saviour.

3. The soul has been passing through a chain of births and deaths and it is high time for it to think of its freedom from Samsara - a cycle of births and deaths. One should consciously realise that the soul's nature is freedom and so it is but natural to think of its salvation from Samsara.

4. This my soul has always been and is alone. It will suffer the fruits of its deeds and it is the lone pilgrim.

5. All souls are independent and generally

none is really related to the other.

6. This body is unholy, it gives out and absorbs many unholy and impure substances. I, as a soul, am quite independent of my body which is subject to disease and death.

7. Attachment, avarice, ignorance, sense of futility etc. are binding the soul.

8. One should devote his time to acquiring knowledge and meditation and thereby save oneself from the bondage of fresh actions.

9. To act with full knowledge of the nature of the self is the way to cut the knot of binding actions.

10. To think of the fourteen worlds in which the soul wanders in bondage.

11. To determine that a man cannot attain the gift of right knowledge of the nature of the self while going the way of the world. Even if such a knowledge may be had, conscious abidance in the true nature of the Self will become difficult. Hence one should feel intense obligation of the enlightened Guru who explains the true nature of the Self.

12. Therefore one should appreciate the rare possibility of obtaining the right preceptor of religion and one should lose no time in following his advice, should he be available.

Srimad Rajachandra writes about his Mokshamala that a reader, on deep thinking and reflection on the subjects discussed in it, will find his way to salvation. The book is an impartial composition on philosophy and ethics. Its aim is to retrace young minds from

acquiring wrong information of truth and reality and to put them on the path of right knowledge and action leading to liberation. Srimad Rajachandra describes the nature of right God, right preceptor and right religion. He protests against the description of Jainism as a sceptical religion. To him, Jainism is the correct appreciation of God, man and the world. It does not deny Godhead, it only denies God as the creator of the world. He holds that man's true greatness lies in the practice of truth-telling, universal sympathy towards all living beings, celibacy, benevolence and equanimity of mind. Vanity and self-pride block man's progress. Man can be great by removing these elements from his nature. Keeping to truth is essential to the maintenance of the world. Hence truth-telling is the first of the great religious observances. Company of the good and the great is the source of all happiness. It purifies man. It brings him nearer to the knowledge of the Self and final liberation. Reading and reflecting on the teachings of the religious scriptures also serves the same purpose namely soul's salvation. Solitude does not necessarily mean keeping aloof from all company. Keeping company of persons of similar aims and practice is also known as solitude. Company of the Saints is a powerful purifying force. As you can't swim on earth, you cannot sink in good company. Hence, it is the sure medicine for the ailing soul. Covetousness and greed, oppressive acquisitiveness, result in the performance of sinful deeds. The Sastras should be read, understood and practised. Parrot like cramming of scriptural texts leads one nowhere. In the lesson on Kapil Muni, Srimad Rajachandra shows desire as the root cause of endless miseries. Desire grows on what it feeds. There is no end to the mind's desires. The world-tree grows on the seed of desire. Desire is ever young. True happiness springs from the abandonment of all desires.

Real peace lies in contentment. By contentment the soul obtains equanimity, discrimination and lasting joy. The Soul has much lost by infatuation and sloth due to ignorance of its true nature. It is advised to wake up from killing slumber and lose no time in expenditing its salvation. Wise men do not wait for future opportunities, they strive for liberation in the present by all possible religious ways and leave the future to its own fortune. Their sense of the value of time is admirable. Discrimination is the light to recognise the soul in darkness. By discrimination religion is sustained and maintained. Religion without discrimination is meaningless. To understand truth and untruth as they are is known as discrimination. Non-attachment is the only guide to the soul to its lasting happiness. To aspire for lasting happiness in the pursuit of the pleasures of the world is to live in a fool's paradise.

In the lessons on the differences of opinion and beliefs of different religions of the world, Srimad argues that while all other religions are incomplete or imperfect paths to God-realization, Jain religion is complete and perfect as it has elaborately described the nature of reality and the nature of the sure method of Soul's salvation. The founders of Jaina religion were omniscient. Their description of sympathy, celibacy, chastity, discrimination and non-attachment is unique. Besides, it contains minute descriptions of pure knowledge of the Self, its hierarchical gradations and the mutations of the soul's states in *samsara*. In the lesson on celibacy Srimad declares nine prohibitions conducive to the observance of celibacy. The lessons on Jaina philosophical doctrines are lucid and simple expositions useful for every student of Jaina philosophy and religion. Srimad has also enumerated the eighteen obstacles to the control of mental modifications which a seeker of Self-realization should remove from his life.

He has also described fourteen mental states which make gradual development of the highest virtues.

Avadhana or powers of attention and recollection

In about Vikram Samvat 1940 or 1884 A. D. Srimad came from Vavania, his native place, to Morbi, a city in Saurastra. In Morbi, Shastri Shankarlal M. Bhatt was performing the feat of attending to eight objects or activities at a time. At the same time in Bombay, Gattulalji Maharaj was performing similar feats. These were the only two welknown persons for their exceptional memory and attention feats. Srimad saw the performance of these feats in Morbi and quickly picked them up. Within two days after he saw the memory feats, he started performing similar feats first before his friends and then for the open public. He was already known as a learned man but when he performed a memory feat of attending to twelve activities at a time before a public of two thousand persons he became famous as a prodigy with exceptional powers. Some admirers used to address him as the precious diamond of India. In one of the exhibitions at Wadhawan he performed his memory feat of attending to sixteen activities at a time before an audiance of rulers and highly educated public, and all were extremely pleased. The Dailies published articles in his praise. In Botad before his millionaire friend Sheth Harilal Shivalal he surprisingly performed the memory feat of attending to fifty two activities at a time. They included playing *chopat* with three other players, playing cards with three others and at the end to speak out all thirteen cards he had, at the same time playing chess and at the end of the memory-feat to declare all the pieces which were removed in the middle from the chess board, to count

grains which were dropped on his back while he was engaged in the memory feat, to perform addition, subtraction, multiplication, division and to keep the results in mind and to declare them at the end of the memory feat, also to tell as to how many beads a man opposite to him had turned from a garland till the time he dropped turning them, to hear words of 16 sentences in 16 different languages in a random fashion and later on to speak out all the 16 sentences in the 16 languages, to supply individual letters in a random way in a chart to be completed and at the end to compose a verse, to prepare problem poems and to compose complete verses on being supplied only with one lines or half the lines, to compose sixteen poems in sixteen different poetical forms starting with one line of each of the recollected complete poems at the end.

Srimad used to say that telling truth about one's own self is not either self-praise or self-abuse, telling otherwise than truth is a vice. Later on Srimad easily performed memory feats of attending to one hundred things and activities at a time. Even then he used to say that his powers were merely a drop in the ocean, that the powers of the Self were infinite.

Sri Chaturbhujabhai, the brother-in-law of Srimad said about Srimad that he used to tell in Jetpur, exactly the way and the manner in which a person used to fix a *pagadi* (a head dress-turban) by looking at the shape of the wearer's head.

In Vikram Samvat 1943 or 1887 A. D. Srimad went to Bombay and there, in Faramji Kavasji Institute and at other places he performed various memory feats which he had mastered and all the newspapers in Bombay gave wide publicity and praise to these

performances. He was awarded gold medals by the public and institutions, for his excellent, unheard of and amazing memory feats.

In one of the memory feats he was shown twelve books of different sizes and told their names too. Then he was blind-folded and he used to touch a book he had seen before and immediately tell out its name. Dr. Piterson who presided over the performance had nothing but admiration and praise for this work. On other occasion he saw different dishes and said out in which there was less salt, without touching the dishes or tasting the food in them.

Some of his admirers advised Srimad to tour the foreign countries and give advantage of his art and powers to the outside world. But he refused the advice on the ground that he could not observe religious discipline in foreign countries.

Srimad thought that the wide publicity of his exceptional memory powers may hinder his march towards self-realization and so before he reached twenty, he gradually discouraged it and after twenty we hear next to nothing about his performances of memory feats.

Other articles written upto the age of twenty

Sri Vinaychand Popatlal Daftari, a friend of Srimad declares in a booklet *'Sakshat Saraswati'* published in 1887 A. D., as follows :

"In accordance with the rules of epic poetry Srimad composed `Namiraja' a work of five thousand verses wherein he has explained the nature of the four purusharthas-Dharma, Artha, Kama and Moksha. This book was composed by him in six days. His spotless

divinity and a very high order of thought are evident throughout the book.

One religious head requested Srimad to prepare a book in verse, of the fundamental tenets of his religion and offered to pay Rupees one thousand to him for such composition. But Srimad turned down the offer as it was against his religious discipline.

Srimad also edited a newspaper named Vairagya Vilasa or enjoyment of non-attachment."

To our grief nothing of the above is available

In some of the advisory compositions prepared by him at the age of eighteen years he enunciates a doctrine and then illustrates it. He says ``the gift of all scriptures can be summed up in two words-devotion to God and adoption of a life of benevolence in the world."

In 1885 A. D. his composition on `In memory of the brave' *Shuravira Smarana* he has given in verse a picturesque description of the brave warriors, who victoriously fought the battles in India of the past and he compares those glorious moments with the present times when he does not find any one of that caliber to free India from foreign domination. The poem gives us sharp contrasts between the brave of the past and the cowards that inherit them in his days. Had Srimad lived a long life, his aspirations of Indian freedom would have been amply rewarded. He would have been happy to see his friend Mohandas Gandhi, the harbinger of Indian freedom and of the betterment of the peoples of the world, liberating India from British yoke by the Jain method of truth and non-violence.

In all forms of literature Srimad has made his mark and had he turned all his energy to literature, he

would have easily given us a vast literature which would have been a milestone in Gujarati literature. But literature to him was a means of expression and not a method of liberation. He was interested in teaching the people the art of Self-liberation, the foundation and the climax of all arts. Srimad himself described his spirit of non-attachment, at the time he composed *Mokshamala* or a rosary on liberation, and said that his experiences of the time could only be compared with the spirit of non-attachment that was found in Sri Ramachandraji as described in the chapter on *Vairagya* in the *Yoga Vashishta*. He said that he studied all Jaina scriptures in fifteen months and during the study the index of hix non-attachment was extremely high to such an extent that he could not remember whether he ate or not.

In one of his incomplete works he argues for idol-worship. He says -

"One who possesses wider intelligence and outlook, equaminity of mind, straightforwardness and complete sense-control is a fit person for truth-realization. From ages immemorial attachment, avarice and infatuation have clouded the soul's strength and so it has not been able to think of itself. Human birth and that too in Arya Desha or India, and in a noble family and a sound healthy body are the proper means for the soul to think of itself and of its liberation. If all this is there, then one has only to grow a strong desire in his mind to liberate oneself. If these qualifications are fulfilled one would automatically follow the path of the wise and liberated souls. No doubt would distract him. As compared with other Systems of philosophy and religion, the religion of the Jains is preached by the most pure and holy, by those who have been completely free from all attachments, avarice and infatuations, hence, it is unqualifiedly a path of personal purification and

self-realization by self-improvement. Therefore, all what the liberated have said and advised is thoroughly believable and should be easily acceptable. The eternal path preached by the liberated souls is mixed with many undesirable offshoots and developments in course of time. One should distinguish between the path of the liberated and the path of the initiate and erring."

Srimad has been very strong in his criticism of these various creeds that have developed in the name of the religion of the liberated Jinas. He has shown in his *Atma siddhi Shastra* that the founders of the various creeds have measured their own level and substituated their imperfect beliefs for the true religion. The wrangling of the Jaina religious heads in support of their Self-chosen paths of liberation and ethical discipline flows from ignorance and leads to the sharpening of prejudices. Sometimes the highly advanced religious souls are misguided by the rise of *(Mohaniya)* infatuating Karmas in them and in such circumstances they offer sham religion for the real one, to their followers. It also happens that finding the difficulty of attaining to the path of the liberated souls, one decides for himself and for his followers that the path is not worth following and that what he has achieved for himself is the last limit of achievement for all. Besides, one may not have sufficient intelligence and discrimination to grasp the reasonableness of the path of the liberated Jinas. Unfavourable times, selection of wrong persons as the religious teachers, general ignorance of the *Shastras* and the reluctance to study them for oneself are also some of the causes why various religious castes and sub-creeds develop in the body of the old established religions.

Srimad Rajachandra says that the present times are such that the educated are bankrupt in the fund of

faith needed for religious discipline. Very few have faith in religion. Those who have faith do not study the religion for themselves nor do they seek proper Guru who can explain them the truths of religion. In case a few try to understand religion there are many besides who will obstruct their path rather than help them. This is the plight of the educated people of the time and they keep away from religion.

The uneducated in the present times, on the other hand, are so inert and orthodox that they fear to go a step beyond the beliefs of their forefathers and they go the easy way of following blindly the religion of their ancestors. Hence, they believe that the religious teachers accepted by the elders in age know everything and that they should be followed wholeheartedly. Neither teacher worshipped nor the uneducated worshipper cares to obtain knowledge and both of them are rocked in the craddle of a few accepted slogans and pet forms of prayer. One can rarely find in the present religious folds of Jain religion, one who has intense desire for knowing and following the eternal path of the liberated Jinas. Normally the Jaina Sadhus are initiated by force of adverse circumstances or by an accidental rise of the spirit of intense non-attachment by distressing events. One who really wants to follow the eternal path of the Jinas gets suffocated in the clumsy practices of the Jaina creeds and he runs out of these clutches to a wider atmosphere and freedom wherein he can make real progress.

Srimad says that there are very few souls interested in spiritual religious research. Those who would heartily desire to be free and would actively work for it are still few. Even for such souls the proper guides by way of an enlightened Guru, proper religious contacts and the supply of adequate religious scriptures

are difficult to obtain. Every one who is given a hearing by them, blows his own trumpet and never inquires whether what he says is true, half-true or untrue. Besides, even these few souls starving for self-liberation are compelled to waste their precious time in many worldly activities that they find it difficult to maintain continuity of their spiritual progress. Srimad says that he admits that there are a few souls following the eternal religion propagated by Mahāvira but the rest of the Jaina religious public present a sorry debacle. 'What pains me', he says, 'is not that the Jinas lose anything but that only a few are ready to take the advantage of the magnanimous achievements of the great realized souls to the credit of the Jaina philosophy and religion. Any well thinking mind will appreciate the truth of what I say.'

"The two fundamental divisions of Jainism are on the importance of the idols of the great *Tirthankaras* in the practice of Jaina religion. One side believes that these idols of the Jinas and their worship are authorised by the Jaina religious scriptures and they are direct means for Self-realization. The other side believes that the idols need not be worshipped at all. Srimad holds to the first view and he declares that the worship of the idols of the Jinas is necessary, desirable, and always helpful in the path of spiritual progress. By a wrong use of reasoning all the tenets of Jainism may be shown contradictory but that is not the way of a man of spiritual experience. None will benefit by the way of logical wranglings. Truth which is tested by the touchstone of religious experience is the religious truth and no amount of denying it, can serve any useful purpose. "I did once believe that idol worship is unmeaning, but now I am convinced of the need and authenticity of it by my own spiritual experience and so

I endorse the religion which accepts the worship of the idols of the great *Tirthankaras*." In these fearless statements, Srimad advises all seekers of truth to keep truth alone and part with prejudices whereever they are found. Srimad says that the Jaina religion would have been easy of approach and benefit to seekers of self-liberation, had it not divided itself into two powerful sects on the ground of idol-worship. A truly religious man does not pamper this or that opinion, he is ready to accept his mistakes and sacrifice everything on the alter of truth and the experience of the *Tirthankaras* or the great liberated souls. Srimad declares his complete faith in the sayings and experiences of Mahavira. He says "The author of the Jaina scriptures does not mean to say that all those who accept the Jaina religion will obtain liberation. One has to work for what he believes. One whose soul will practise religion will gain by it. Worship of the idols of the *Tirthankaras* whose obligation on us is unreturnable is a great purificatory agent and an effective means to Self-liberation. It is meet for us to realize the objective for which worship of the idols is enjoined by the scriptures."

Srimad Rajachandra as a householder

In a letter to his friend in his twentieth year he writes, "Having no intrinsic love of money and yet to use it for the benefit of the distressed and the needy, I tried to earn some money for the future. On other side, wealth, even if acquired for benevolent works, may breed in the person possessing it, blindness, deafness and dumbness. Hence, I do not care for wealth at all."

Srimad married Zabakbai, daughter of Popatlalbhai, the elder brother of Jagjivandas Mehta on the 12th day of the bright half of the month of Maha in Vikram Samvat 1944. He was twenty at the time of his marriage. One year after his marriage he writes to a

friend of his, under the caption `My thoughts on woman', that unqualified and unrestricted happiness lies in pure knowledge of the Self and never in the worldly enjoyments of married life. Bodily happines is only a shadow of the real happiness. Besides enjoyments of the body are only shortlived and the sources of consequent misery, disease and death. It is painfully surprising to find the human mind enjoying in worldly and physical pleasures. One should pray for the complete freedom from all desires concerning the bodily and sense-pleasures. Regarding one's wife, Srimad writes : ``My desire is for liberation but forced by the fruits of the actions of my previous birth I lead a married life. But here too I normally maintain equanimity, neither attachment nor non-attachment. I feel pained to find sometimes my behaviour contrary to my intense desire for liberation.' To a friend, he writes about his married life in Vikram Samvat 1946 or 1890 A. D., ``I have married earlier than you by a little over two years. Within these two years I have come to know my wife's mind and I can say that none of us is dissatisfied with the other. Nor can I say that it is absolutely satisfactory. Our relations are common and normal. And this is more due to my indifference. While thinking of high metaphysical thoughts I get strong suggestions for renouncing the householder's order. I had similar thoughts even before my marriage but I had to pacify them as I found that following them would make the very continuence of my life impossible."

In lesson No. 12 `Best Householder', lesson No. 45 `Common Aspiration', lesson No. 55 `Rules of Daily Observance by the Householder and in the six lessons Nos. 61 to 66 in *Mokshamala* - a rosary of liberation under the title `Thoughts on Happiness' he gives his views on the ideal householder's life. He writes,

"Though I am happy as a householder as compared with others, but the worldly happiness is to be suffered and not to be enjoyed. It is not true happiness. Normally people in the world are unhappy and so the people who are happy in worldly life are called fortunate and favoured souls. I have decided to utilize my life in the practice of religion. I normally read and think of the revealed scriptures, keep contacts with the enlightened souls, observe prohibitions and injunctions, observe celibacy for twelve days in a month, give in charity without declaring my name. I have renounced much of my burden of worldly life. I want to be a forest recluse after entrusting the care of my family to my sons no sooner they come of age. At present I have deliberately chosen to remain as a householder in order that I can guide the householders in the path of religious practice better than the *Sannyasins* or *Yatis* can do. The householder's order requires much improvement and I want to expedite it. A householder can easily advise the householder and guide his behaviour by his example and practice."

Srimad declares that as a principle complete renunciation from the householder's order is necessary for lasting happiness.

Srimad as a businessman

Srimad Rajachandra was also an accomplished businessman in jewelry and pearls. Of all the jewelry merchants he was known as one of the most reliable and honest. Once an younger brother of a pearls merchant sold his pearls to Srimad at a certain rate. When his elder brother knew this he scolded the younger brother for selling the pearls at a much lower rate than expected. Thereon the younger brother returned to Srimad and narrated to him what his brother thought about the transaction. Srimad

immediately returned the pearls and cancelled the deal as it was done by mistake by the younger brother of the pearls merchant. This shows his honesty and sympathy.

Sri Maneklal Ghelabhai while appreciating Srimad's business acumen, writes that even foreign customers used to praise the excellent business organisation and exactness of Srimad.

Srimad wrote in his diary certain rules of discipline which he decided to observe after he joined a partnership business in Bombay in Vikram Samvat 1946 or 1890 A. D. These rules are in brief as under :

1. Do not see anybody's faults. Believe that whatever difficulties come your way, are due to your own shortcomings.

2. Never indulge in self-praise as in self-praise one only lowers himself.

3. Behave in such a way as it may win affection of others. It may not be so easy to start with but gradually by strong self-determination and resolute effort, you will be able to mould your behaviour.

4. Declare your line of thought and action to one with whom you wish to join in business or in any worldly matter. Also win his confidence by your word and deed and assure him that you shall never think or do anything to harm his interests. Should any of your thought or deed prove harmful to your partner or colleague, repent for it and tell him that it will never recur. Tell him that you shall do the work entrusted to you with care and diligence but without pride or egotism. In case your partner doubts your

bonafides, request him to declare them freely and explain to him that there is no ground for such doubt. Should he not accept your explanation, respectfully terminate partnership and go your way allowing freely your partner to follow his best lights. Tell your partner that on no account you are prepared to sacrifice your discipline for self-realization, that he should not use you as a means to secure his unethical motives, that when assured of a possible conflict on the above conditions, you will clear out of the joint partnership with no harm to your partner."

Srimad and Gandhiji

Gandhiji regarded Srimad as his friend, philosopher and guide. He acknowledges the debt he owes to Srimad in his recollections of his friendship with Srimad. From 1891 to 1901 A. D. for a period of ten years they were fast friends. Gandhiji says that most of his lessons for self-improvement and on truth and non-violence, he has learnt from Sri Raichandbhai. Raichandbhai is one of the three personalities that have much impressed his mind, the other two being the writings of Tolstoy and Ruskin's 'Unto this last.' To love the murderer is one of the maxims of non-violence and Gandhiji had well learnt it from Sri Raichandbhai, who was full of sympathy, forgiveness and piety for all living beings. Gandhiji says, "I have drunk to my heart's content the nectar of religion that was offered to me by Sri Raichandbhai. Raichandbhai hated the spread of irreligion in the name of religion and he condemned lies, hypocrisy and such other vices which were getting a free hand in his time. He considered the whole world as his relative and his sympathy extended

to all living beings of all ages. Srimad was an embodiment of non-attachment and renunciation. Srimad has written only that which he has experienced. He has never allowed his poetic imagination to get ahead of truth and experience. There is therefore no artificiality in his writings. They come from the heart and appeal to the very heart of the reader. He used to keep a diary and a pen with him in all his daily routine and he immediately wrote down important thoughts that ocurred to him. I never remember any occasion when Sri Raichandbhai got lost or infatuated in any worldly matter."

Gandhiji's penpicture of Srimad Rajachandra

"His living was simple. He was satisfied with whatever food was offered to him. He put on simple but clean clothes. He used to wear *dhoti, Peherana, Khesa* and a turban. He used to sit on a *gadi* on the floor in his shop or at home. He was slow in his walk and he used to think while walking. There was a spark in his eyes, they were full of lustre and steadiness. They declared the singlemindedness of his purpose. His face was round, his lips thin, nose not pointed nor flat, body single, height average, colour darkish white and general appearance that of an idol in peace. His tone was so sweet that one would love to hear him more and more. His face was smiling and in full bloom and joy. It clearly decalred the internal joy and peace. His language was so effective and measured that he was never found to be searching for words. Language was his maidservant. He was described by some as an incarnation of the goddess of learning, *Sarasvati*. He never changed a word while writing a letter. He expressed his thoughts and meditations in fine and appropriate language. This description only befits a self-controlled person. By renouncing the external

forms one cannot be self-controlled. The real self-control is not an imposition, it is an inspiration and an internal illumination. Complete non-attachment and renunciation is the gift of the soul. It should be spontaneous and from within and not sporadic or externally imposed. Very rare souls by virtue of their high spiritual attainments in their previous births possess these qualities in them. Only those, who actively try to keep away all attachments from them, know how difficult it is to attain. Such a difficult achievement was easily found in Sri Raichandbhai. The first step to self-realization is a cultivation of a spirit of complete non-attachment and it was natural in Raichandbhai.

People normally believe that truth-telling and successful business never go together. Sri Raichandbhai on the other hand firmly believed and advised that truth and honesty were not only useful but essential to all good business. Morality is not packed within a prayer book, it is to be practised and lived in all stations of life. Religion and morality sustain both good life and good business. Though Raichandbhai never played tricks with others, he used to find them out quite easily when they were played by others. And he used to snub the persons using the tricks and force them to leave them.

While we are worldly souls, Srimad was quite other worldly or liberated from the worldly life. While we may have to take many further births, for Raichandbhai his present life may be the last. While we perhaps are running away from liberation, Raichandbhai was heading towards liberation with a tremendous speed. This speaks volumes of Raichandbhai's self-effort. Whoever will read his teachings and follow them may speed up his march to self-liberation. From this it is evident that Raichandbhai

has written for the advanced and the initiate in religion and not for all and sundry. While many Christian Missonary friends considered their religious duty to convert me to Christianity on the ground of its wonderful vows of charity, chastity, faith and hope, I made up my mind that I should first find out whether the religion of my birth namely Hinduism, gave me the message that I needed. And I asked a few fundamental questions on Hinduism to Sri Raichandbhai by post and his replies were so logical, so appealing and convincing that I regained my faith in Hinduism and I was saved from conversion of religion. From that moment onwards, my respect and admiration for Raichandbhai increased with leaps and bounds and I considered him to be my relligious guide till he lived."

The nature of religion as described by Srimad

"Religion does not mean religious differences and set beliefs. Religion also does not mean cramming or reading of all religious texts or believing all what is said in them as gospel truth. Religion is the spiritual quality of the soul. It is imbedded in human nature in visible or invisible form. By religion we are able to know the duty of man, by it we are able to know our relations (or kinship) with other living beings. But all this requires the capacity to know one's self. If we do not know ourselves we cannot know others rightly. By religion one can know himself. Such a religion can be selected from wherever it is found. All students of comparative religion will testify to what is said about religion here. No religious scripture advises people to tell a lie or to practise falsehood. Nor does any religion advise violence. Shankaracharya expressed the quintessence of all scriptures in the formula *Brahma satyam Jaganmithya* that Brahma is the only reality, all else called the world and its differences are unreal or mixtures of truth and falsehood. Kuran Sharif declared that God is only one

and He is the only real, and there is nothing else. In Bible, Christ said, "I and my Father are one. All the rest are only manifestations of the one God." In the expression of the same perennial truth that Reality is only one without a second, many religious and philosophical brains have offered their perspectives and unfortunately their verbal differences have been the cause of much doubt, disbelief and dispair for the laymen. Those who are in earnest about their salvation should leave these differences and follow the advice of the experienced Guru rather than be lost in the interpretations of the various religious texts. We as steeped in the world by consciousness, are already imperfect and we are trying to take the help of the imperfect scriptures thinking that they are less imperfect than ourselves. We are led by them to a certain limit but beyond it they leave us in the lurch and there we are to rely on spiritual experience alone and none else. Our spiritual experience becomes our guide, illuminates our future path, assures our march and pushes us to the goal. Sri Raichandbhai says in one of his poems i.e. *Apurva Avasara,* 'The stage of experience which the All-seeing Mahavira saw in spiritual knowledge, He could not himself describe in full. I meditated on that very stage of spiriual experience but I found that I was also incompetent to describe it. I have a desire to describe it in full but for the present it has remained only as my cherished desire.'

It is clear from the above that *Atman* or self alone is to liberate itself. This truth is repeatedly declared by Sri Raichandbhai in many of his writings. He had studied many religious books. He followed Sanskrit and Magadhi languages very well. He studied *Vedanta, Bhagavata* and *Gita.* He read the Jaina scriptures as many as he could obtain. He had a fine style of reading

and a method of quick grasping. He read Kuran and Zand Avesta in translations. But he used to tell me that he had a soft corner for Jaina philosophy and religion, for he strongly believed that soul-saving knowledge had reached its highest possible watermark in Jaina philosophy and religion. None the less Sri Raichandbhai was never disrespectful to any other religion. He had also a partiality for *Vedanta*. To a *Vedantin* he might appear a thorough going *Vedantin*. In his talks with me he never said that I should follow a particular religion for my salvation. He always advised me to purify my thought and behaviour. Looking to my habit and training of my boyhood he encouraged me in my reading of the *Bhagavad Gita*, and he advised me to read among other books *Panchikarana*, *Maniratanamala*, non-attachment chapter of *Yoga Vashistha*, first part of *Kavya Dohana* and his own composition *Mokshamala*. He repeatedly said in his talks with me that the various religions are prisons in which men are prisoners. Whoever wants liberation should jump out of them and should not bear any religious mark on his body. His simple advice is `live easily and in such a way that you can attain the Lord.' Akha Bhagat gave the same advice. Sri Raichandbhai never bothered with religious differences. They used to choke him."

Some anecdotes of Srimad's life

1. Once he had gone out for a walk in Bombay and on his way he came near a cemetery. He asked his friend who was with him in his walk as to what was the place they came by. His friend replied `cemetery'. He said that he viewed the whole Bombay city as a cemetery.

2. Once Srimad's neighbour knowing his superhuman powers told him that he must be knowing the market rates of all commodities and such

knowledge could be used to his financial benefit in his dealings in shares. To this Srimad replied that he was not a fool to use his spiritual powers for such petty selfish benefits.

3. Once Padamasibhai, a resident of Kutch, sought from him the remedy for removing his fear of death. Srimad advised that till life is fully led according to fixed destiny there is no death. Why then should we not live well till death visits us ? By the fear of death one cannot be free from death. Be fearless, lead a chaste life and embrace death when it comes.

4. His servant Lallu, a resident of Morbi, who had stayed with his family for a number of years caught a deadly disease in Bombay. He used daily to nurse him personally till he breathed his last.

5. Once Srimad went near Tokarashibhai, who was caught in Pneumonia and whose sickness was growing fatal. In his presence Tokarashibhai became quiet and experienced peace and joy. After some time he receded from him and said to other relatives of Tokarashibhai that the latter was gradually sinking. When he was asked as to how did he know it and as to what did he do by which Tokarashibhai got a relief from his pain and enjoyed peace, Srimad replied that he could see Tokarashi's death and he therefore tried to change his mind and last desires so as to improve his spiritual prospects for the future birth.

6. Once Srimad asked his three years old daughter her name, to which she replied that her name was Kashi. Srimad lovingly said. `No. you are the self.' But Kashi refused to agree to it. Srimad laughed at the child's ignorance.

His perception of Self-knowledge

On Kartik Sudi 14th, Samvat, 1947, Srimad writes in a letter as follows -

"That my soul has attained complete knowledge of its nature is an indubitable fact, that my knots of the heart and head have been removed, is a truth of all times and all self-realized souls will easily recognise and endorse my experience."

At other place he writes -

"O you self-knowledge, the source of all heights of joy and bliss, to you I bow down with all devotion and humility. Innumerable souls without you suffer from ignorance. It is solely by your grace that I could know you and I could reach the goal of my soul's pilgrimage. As a result I enjoyed unprecedented peace. I felt freedom from all worries and burdens, mental and physical."

"In Vikram Samvat 1947 I could realise the full stature of my spiritual being, and from then onwards I am enjoying increasing peace and bliss."

"In a wink the knowledge which drew me to the worldly life, changed its course and has led me to my proper goal i.e. self-realization."

In a couplet he says -

"One gets a spiritual insight by his spiritual eye and without it he cannot obtain soul-saving knowledge at all. This is not a matter of physical perception and it is foolish to try that way. Only by unqualified, concentrated devotion to a spiritual Guru or guide, one can obtain the soul-saving knowledge. Only a Guru can give this spiritual eye to see the spiritual reality."

In Vikram Samvat 1948, in the month of Magh, Srimad writes -

"The system which contains a clear description of the right positions of bondage and freedom is the only

guide to Self-liberation and such a system is that of the great Mahavira - the Jaina system. If in my humble opinion, there is any living man available, in whom the heart of the great Tirthankara is residing, he is no other than the author of these lines. The result of the soul-saving knowledge is the experience of complete renunciation from all worldly considerations and this is what I experience in my own being. Hence, I consider myself to be the perfect disciple of the great Tirthankara. One who gains the soul's knowledge in accord with the enlightened Guru's opinion, has obtained correct insight and experience, and none else. When the goal and the path are clearly seen there is no difficulty for a sincere disciple to follow the path and reach the goal."

In his talks with Muni Mohanlalji. Srimad said "I do not forget the self even for a second."

Once Srimad Rajachandra said to Sri Devkaranji Muni, an associate of Sri Lalluji Maharaj that he lived in his body as a separate pulp would be felt in a dried coconut shell.

At *Kheda* One day Srimad in a soliloquy says -

"In Samvat 1948, you the great soul of infinite peace and calmness visited Ralaja, in these days you visited Vaso and there you were a great Yogin absorbed in deep meditation and now you are the same Yogindra enjoying bliss and peace here at Kheda."

This is Srimad's description of himself as a disembodied soul.

In a letter. Srimad writes -

"I think in my mind that I have all qualifications to re-establish and propagate the Vedic Religion. but in order to settle and propagate the Jaina Religion I do

reqire some more qualifications than I actually possess, though of all the available persons I am better fitted for the purpose."

Letter of six fundamental truths

Sri Lalluji Maharaj being sick in Surat requested Srimad for Samadhi marana i.e. death in meditation. In reply, Srimad wrote the famous letter of six fundamental truths, and inspired him not to fear death. This letter is the theme, of which this `Atmasiddhi' is the development. Sri Lalluji Maharaj appreciates this letter as follows - "This letter has helped us to remove all our stray ideas and wandering thoughts, it has removed our doubts, confirmed our faith in the fundamentals of Jainism and those of all religions in general, namely the nature and knowledge of soul. It has taken us out of our prejudicial attachments to the Jaina sects, it has kept us clear of fixing our faith in the Vedanta, it has, in brief, re-established our pursuits in the nature of the self and its knowledge. Thus, this letter is uniquely wonderful in many ways. If the disciple is deserving, the constant meditation on this letter, on the truths contained in it, would put him to the path of self-realization."

Atmasiddhi Shastra
Its Composition

At Nadiad in Kaira District, Srimad wrote out his famous `Atmasiddhi' in the form of a poetic dialogue in 142 verses, at the suggestion and request of *Sri Sobhagyabhai,* in the gathering darkness of the night when Sri Ambalal stood with a lentern in his hand while the composition was on. The prose version by the name `A letter about six fundamental truths' could not be easily memorised by the aspirants and hence, Sri Sobhagyabhai's request to Srimad to put the matter in verse. This succinct and accurate composition is a

masterpiece in philosophical literature. The author has, in a simple form of question and answer, explained the gist of Jainism and of all true religion namely the six fundamental truths, that the soul exists, that it is eternal, that it is the author of its activities, that therfore it is responsible for the results of its activities, that it aspires for liberation and that this is achieved by following a right kind of religion.

Srimad instructed Sri Ambalalbhai to make out four copies of the manuscript and give one copy each, to his close and deserving disciples namely, to Sri Sobhagyabhai, Sri Ambalal himself, Sri Lalluji Maharaj and lastly to Zaveri Maneklal Ghelabhai. He instructed to Sri Lalluji to study and reflect upon the *Atmasiddhi* in solitude and not to make it a subject of collective reading or public discourse.

A Short Summary 4

In the first 44 verses the subject is introduced - The truth that without self-knowledge, the worldly pains cannot be completely removed is clearly demonstrated, the mechanical attachment to the path of sacrificial activities and the theoretical parrotlike dry as bone repetition of the different natures of the soul and the body as found in the theoretical academicians of the Vedanta system are declared as two major obstacles in the path of the aspirant for self-realization. The special characteristics of the persons who belong to the above two lines of thinking are humourously described and all this is done to remove these drawbacks from all aspirants for soul-saving knowledge and experience. Then, the way to remove these defects or to keep them miles away from the spiritual pilgrim, the resort to the advice of an enlightened self-realized Guru is advised and advocated. All the authentic scriptures helpful to the spiritual pilgrim should be studied and

followed under the guidance of such a Guru. Then only truth can be grasped and right experience of reality can be obtained. The importance and impelling need of a living enlightened Guru is repeatedly emphasised in order to keep clear of pride, conceit and ignorance. Humility is declared as the root of right religion and therefore a disciple is advised to serve his master without any reservation. On the other hand one should not pose to be a Guru without developing proper qualities in himself. An unmerited Guru degenerates into a bad type of a worldly person, and he leads his followers to deep darkness and bondage.

According to Srimad, only a truly enlightened Guru deserves to be a spiritual guide. To follow others is a sheer waste of time.

Later on, the doubts of the aspirant regarding the six fundamental truths, are posed and considered and conclusively replied so as to dispel them for ever and to help the disciple to see the truth in its purity. Regarding the nature of the soul it is said that as it is quite different from the body, no bodily sense organ can perceive the soul. The unreasonable obduracy to try to see the soul by any or all of the physical sense organs results from the attachment of the soul to the living body. Philosophically the soul and the body are two absolutely separate entities like the sward and its scabbard. The soul is neither a body nor the senses, nor breath. The soul is the source of organic unity of a living being. The soul is the all-knower, always the subject and co-ordinator of the information collected through the senses. The soul is conscious, knowing and blissful in nature. The conscious and the unconscious differ in kind and not in degree. Hence the unconscious cannot probe the conscious. But the conscious is a quite powerful light to understand the unconscious.

Hence, the superiority of the conscious over the unconscious.

Such a soul eternally exists, it has no beginning and no end. The body which is composed, has an end but the unique soul is neither composed nor decomposed.

Though the soul and body are two different realities both are found to be cooperating in a living organism. One helps or hinders the other. All creation and dissolution can be understood by the conscious soul but the conscious soul can be known only by itself and by no other physical or visible means. Hence, the talk of the source and decay of the soul is unmeaning.

Srimad confirms the belief in births and rebirths.

An unconscious body cannot act by itself. If an animal moves, it can only do so as directed by the conscious soul living in it. Hence, the soul is the author of all activities. It is not the nature of the soul always to act, though no activity can be without it, it can cease to act also. Metaphysically the soul has no reason to act and so it is unattached to the body, but in worldly practical life we see the soul propelling the living body to various activities to suit its motives formed by its association with and attachment to the body.

Further Srimad has elaborated the Jaina doctrine of *Karma* and its various categories, and has shown that no principle of God is needed to explain animal and human activities. Activities naturally bring the fruits enjoined with them and no divine force is needed for this arrangement.

He uses a fine logic to show that, as doing good or bad actions results in enjoying good or bad rewards, not doing them is the way to be free from their results.

The first path leads to bondage, the second to liberation. To say that only a conscious soul can initiate activity, does not mean that it must always act and as doing something brings some result, not doint it should bring the opposite result. If activity, good or bad, will lead one to bondage, keeping away from it should lead one to its opposite namely release. The great *Tirthankaras* have reached the state of non-attachment to all bodily forms, hence, they are eternally free. Release is the fruit of retirement from action. In the Siddha state, the Soul is absolutely separated from all *Karmas* and so this is the state of complete release. In this state the real nature of the soul is experienced for ever.

The soul's long standing infatuation to bodily forms is removed by the enlightening knowledge and guidance of the right Guru just like dispelling a long standing enveloping darkness by a ray of light. By attachment, avarice and ignorance, the soul binds itself, removing them with the help of his Guru and the scriptures it obtains release. Wrong perception of truth is removed by right understanding of the scriptures under the guidance of an enlightened Guru.

The wrong habits of behaviour can be removed by a spirit of non-attachment to worldly life. This is the correct remedy of the soul's ills. By anger one binds actions and by forgiveness he loosens the knots of actions and becomes free himself. Hence, forgiveness is declared by Srimad Rajachandra as the gateway to liberation. Forgiveness destroys bondage to actions. Whoever, high or low, follows this path of liberation will certainly attain the goal. This path, in brief, consists in quelling down the excitements of anger, honour or pride, delusion and greed, in harbouring the desire for liberation and none else, in feeling uneasiness in

worldly activities, in developing compassion towards all living beings and in feeling sympathy for all aspirants for liberation and in praying and working for their release. Whoever possesses these qualities is on the correct path and he will certainly be liberated. By following this path one sharpens his spiritual insight, purifies his being, loosens his attachment with the body and burns his actions in the fire of his spiritual consciousness, gains power and light and in the end releases himself and becomes a guide to others for similar work. At this stage the released soul is neither acting nor it is bothered with the fruits of action. This is the essense of every good religion and this is the only accepted path to soul's liberation.

In the end, in nine verses Srimad has described the effect of this soul-saving knowledge on the disciple and the disciple pays his grateful homage to his Guru for his help and advice.

In the final fifteen verses, the whole subject is brought to its natural close. It is shown that this work contains the fundamentals of all six systems of Indian Philosophy too.

Thus Atma Siddhi is the quintessence of the truths of all scriptures.

Translations and Commentaries

He has written 51 sayings about the religion of a Sannyasin and a Muni *(Samyati dharma)* as described in '*Dasha Vaikalika Siddhanta.*' This is a fine exact Gujarati rendering of the original *Magadhi* text prepared in Vikram Samvat 1945. In V.S. 1953 he wrote on 'the doctrine of liberation' or *Moksha Siddhanta.* He had started the Gujarati translation of '*Swarodaya* by Sri Chidanandaji. His writings are marked by his simple attractive style. He had also started writing a

commentary on the twenty four prayers of Sri Anandaghanaji. His reflections on the first two of these twenty four prayers are worthy of deep study and emulation for any one who wants to complete the commentary. He has brought out in his reflections all the spiritual associations of Sri Anandaghanaji, in a lucid and inimitable style.

On one of the couplets of the sixth out of the eight perspectives composed by Sri Yashovijayaji, Srimad has commented so beautifully well in his three letters nos. 393, 394 and 395 printed in 'Srimad Rajachandra'. He prepared a Gujarati equivalent translation of the first one hundred verses of '*Atmanushasana.*' Besides, he wrote on the *Anitya* and *Asharana Bhavana* and a little on *Samsara Bhavana* out of the twelve *Bhavanas* or spiritual sentiments from *Sri RatnakaranandaShravakachara..*

Srimad is the only author who has prepared a complete translation of the *Panchastikaya,* a work of the celebrated *Sri Kundakundacharya.* In appreciation of this great work, the *Panchastikaya,* Srimad writes to Sri Dharasibhai -

"It is rare and subtle to obtain the contact with the spiritual self. The aim of the discourse is to obtain this difficult objective. The study of this work will develop in a person pure meditation which will lead to absolute knowledge of the absolute reality, the self, the Atman. The contact with this self results from the reduction and destruction of perceptual delusions, from the indifference to the sense-pleasures, from a single minded devotion to the self realized living Guru. As, by these means, the self-control gets ascendant, the self begins to manifest its nature in its entirety. A right insight develops and in result, the self-knowledge."

He had prepared an index on the *Prajnavabodha* in V. S. 1956 which was lately written by the late Sri Brahmachariji of Srimad Rajachandra Asram, Agas.

His Last Spiritual Stature

In V. S. 1957 Srimad Rajachandra with his mother and wife stayed at Agakhan's residence in Ahmedabad. One day Sri Devakaranji Muni asked him the reason for reduction of his body to which he replied 'I am on a war path with my body as it took unwholesome food during my stay in Dharmapur.'

One day previous to his going to Vadhwan Camp he called Sri Lalluji and Sri Devakaranji to his residence in Agakhan's Bungalow at Ahmedabad and advised them to see no difference in him and in Sri Vardhman Mahavira.

On the day previous to his death at Rajkot, Srimad Rajachandra said to Sri Mansukhbhai, Sri Revashankarbhai, Sri Narbheram and others around him, "Be sure this soul is eternal, it is reaching increasingly higher stage, it has a very bright future. You remain quiet and behave with calmness and peace. I may not in future tell you with my tongue nor there is now the time for it. I only advise you to continue your efforts towards self-realization.

At 8-45 A. M. on Chaitra Vadi 5th V. S. 1957 he said to Sri Mansukhbhai, "Mansukh, Do not be afflicted, take care of mother, I retire to my soul's true nature". From 8-45 A. M. to 2 o' clock in the afternoon he lay on his death bed quiet as a machine, in deep meditation, and he left his body for ever.

Sri Lalluji Maharaj heard in Kavitha the sad news of his Guru's expiry and he retired to the fields in solitude and passed his day in dedication to the departed Guru.

According to English calendar Srimad left his body for good on 9th April 1901 at Rajkot after a little over one year's sickness.

In brief, Srimad lived and died as a self-realized soul, though in the body, completely independent of it.

He had in his mind an aspiration to re-establish the pure religion of Sri Vardhaman Mahavira which had been distorted in the institutional sectarianism which cut at the very root of Jainism. To some extent this purpose has been fulfilled by his great disciples in recent years.

Srimad Rajachandra was a universal man practising the universal religion of Atman, the only reality and he defined a person as Jaina if he followed an enlightened Guru's advice and practised the religion of Atman.

Salutations to the great Srimad Rajachandra and to all equal or superior souls of all times.



Index

The Self Realization

Part 1

Chapter 1

Religious Approach- Right And Wrong

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत ॥१॥

Je svarupa samajya vina, pamyo duhkha ananta,
Samajavyu te pada namu, sri sadguru Bhagavanta. 1

As real self I never knew,
So suffered I eternal pain,
I bow to Him my master true,
Who preached and broke eternal chain 1

Salutation to the true Teacher Divine for the explanation of the true nature of my Self, the ignorance of which was the cause of my endless sufferings.

वर्तमान आ काळमां, मोक्षमार्ग बहु लोप ।
विचारवा आत्मार्थीने, भाख्यो अत्र अगोप्य ॥२॥

Vartamana a kalama, mokshamarga bahu lopa,
Vicharava atmarthine, bhakhyo atra agopya. 2

In this degrading Age, who knows-
Salvation-way, mostly unknown ?
For seekers true, this Gospel shows,
Unhidden as their fingers own. 2

The sure way to Soul's salvation is mostly unknown or lost to the present age. Hence, it is clearly laid down in this book for the benefit of true seekers.

कोई क्रियाजड थई रह्या, शुष्कज्ञानमां कोई ।
माने मारग मोक्षनो, करुणा ऊपजे जोई ॥३॥

Koi kriyajada thai rahya, sushkajnanama koi,
Mane maraga mokshano, karuna upaje joi. 3

Some follow rites forgetting self,
Some learned fools believe freedom,
Misled are both, none knows the self,
Merciful state, I feel for them. 3

In the present age, some seekers try to find their salvation through the mere observance of rites and some through pure pedantic knowledge. Both the methods are incorrect and we feel sympathy for the seekers following them.

बाह्य क्रियामां राचता, अंतर् भेद न कांई ।
ज्ञानमार्ग निषेधता, तेह क्रियाजड आंई ॥४॥

Bahya kriyama rachata, antar bheda na kai,
Jnanamarga nishedhata, teha kiryajada ai. 4

The first are stuck in outward deeds,
With heart unturned, they save and serve,
But prohibit they knowledge-seeds,
Believing old as gold preserve. 4

Revelling in mere mechanical performance of rites and losing sight of their spiritual significance, the ritualists denounce the path of knowledge regarding it is unnecessary, difficult to practise and therefore unacceptable.

बंध मोक्ष छे कल्पना, भाखे वाणी मांही ।
वर्ते मोहावेशमां, शुष्कज्ञानी ते आंही ॥५॥

Bandha moksha chhe kalpana, bhakhe vani mahi,
Varte mohaveshama, shuskajnani te ahi. 5

No bondage, freedom new or old,
The other preach, in words, the soul,
Attachment all in acts behold,
So word-wise they get not the goal. 5

In contrast, the pedantic theorists read and interpret the spiritual scriptures either independently of a true Teacher or with the help of an ignorant teacher and repeat in words purely parrotlike that the soul has no bondage and no salvation, that bondage and salvation of the soul are simply figments of man's imagination, but in their daily life they behave to the contrary and are victims of deep infatuation. As a result they degenerate morally and spiritually.

वैराग्यादि सफल तो, जो सह आतमज्ञान ।
तेम ज आतमज्ञाननी प्राप्तितणां निदान ॥६॥

Vairagyadi saphala to, jo saha atamajnana,
Tema ja atama jnanani, praptitana nidana. 6

Unattachment and all fruitful,
If you have knowledge of the soul,
Of self-knowledge they are the tool,
The real knowledge is the goal. 6

Soul's salvation consists in leading the life of the Self with full consciousness and knowledge. It is achieved through knowledge and appropriate action, one without the other is incomplete and to no purpose. Non-attachment, renunciation etc. when accompanied with the knowledge of the Self, definitely cause Soul's salvation. In the absence of the knowledge of the Self, they purify the mind and the intellect and eventually cause the knowledge of the Self.

त्याग विराग न चित्तमां, थाय न तेने ज्ञान ।
अटके त्याग विरागमां, तो भूले निजभान ॥७॥

Tyaga viraga na cittama, thaya na tene jnana,
Atke tyaga viragama, to bhule nijabhana. 7

And if the heart contains no merits,
The real knowledge can not shine,
If only satisfied with merits,
They prove the block to knowledge fine. 7

Knowledge of the Self does not dawn on a mind which is not purified by non-attachment and renunciation. The latter are the necessary means for attaining the end of the knowledge of the Self. If a man gets attached to renunciation and non-attachment without recognising them as means to the final end, he loses the sight of the end and loses the game.

ज्यां ज्यां जे जे योग्य छे, तहां समजवु तेह ।
त्यां त्यां ते ते आचरे, आत्मार्थी जन एह ॥८॥

Jya jya je je yogya chhe, taha samajavu teha,
Tya tya te te achare, atmarthi jana eha. 8

Whatever wherever is fit,
The seeker understands and acts,
Without this virtue, count unfit,
For seekership of real facts. 8

A true seeker of Self is discriminative. In different stages of his development he clearly finds out what he misses and what he should disown in order to obtain Salvation and then he acts accordingly. The retualists should try to read spiritual significance in the performance of rites and seek after the knowledge of the Self. The pedantic theorists should act as they talk, should shake off their infatuation, develop a spirit of renunciation and non-attachment and thereby obtain in practice the knowledge of the Self.

सेवे सद्‌गुरुचरणने, त्यागी दई निजपक्ष ।
पामे ते परमार्थने, निजपदनो ले लक्ष ॥९॥

Seve sadguru charanane, tyagi dai nija paksha,
Pame te parmarthane, nija padano le laksha. 9

Who serves true master's feet, obeys,
Leaving aside his whims and views,
He knows the truth, what Master says,
Ascertains his own self abstruse. 9

A true seeker of Self who sets aside his personal views and prejudices and engages himself in the undivided devotion to his enlightened Guru, rightly understands the teachings of his Guru and gets a clear idea of the nature of Soul's Salvation. He finds that his Guru has a knowledge of the Self and he sets out to obtain the same in his own person.

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग ।
अपूर्व वाणी परमश्रुत, सद्‌गुरु लक्षण योग्य ॥१०॥

Atmajnana samadarshita, vichare udaya prayoga,
Apurva vani paramashruta, sadgurulakshana yogya. 10

Self-knowledge, equal eye to lot,
Behaves as destined, speech unique,
Authentic in all schools of thought,
True teacher's qualities mystic. 10

The characteristics of an enlightened Guru :

An enlightened Guru firmly possesses the knowledge of his Self and therefore is free from all desires of the not-self. He is indifferent to worldly opposites such as friend and foe, pleasure and suffering, respect and disrespect, etc. He simply continues to live only to enjoy or suffer the fruits of the actions of his past births. His speech is unique and

inimitable and enlightened by the knowledge of his Self. He is well-versed in the fundamentals of the Six Systems of Philosophy.

प्रत्यक्ष सद्‌गुरु सम नहीं, परोक्ष जिन उपकार ।
एवो लक्ष थया विना, ऊगे न आत्मविचार ॥११॥

Pratyaksha sadguru sama nahi, paroksha jina upakara,
Evo laksha thaya vina, uge na atmavichara. 11

Indirect Jin (Lord) cannot oblige,
As does the direct Teacher true,
Without this key, would not arise-
The thought of self, or searching through. 11

The real nature of God and Religion can only be grasped with the help of a living and enlightened Guru. The teachings of an enlightened Guru help the disciple when he puts implicit faith in him. The disciple must clearly realize that he is incomparably more obliged to his living and enlightened Guru than to the teachings of the bygone Tirthankaras-the great founders and teachers of the true religion. Only on this definite understanding can the disciple think correctly about the nature of the self. When the great intellectual minds fail to understand the most difficult teachings of the Tirthankaras of the past, an enlightened Guru renders them very easy to understand for the benefit of his disciples.

सद्‌गुरुना उपदेश वण, समजाय न जिनरूप ।
समज्या वण उपकार शो ? समज्ये जिनस्वरूप ॥१२॥

Sadguruna upadesha vana, samajaya na jinarupa,
Samajya vana upakara sho ? samajye jinasvarupa. 12

Without true Teacher's exposition,
None can know the Lord as Lord,
In ignorance no obligation,
Such understanding makes him God. 12

The Self of the Jina (The great conqueror of the Soul's spiritual enemies) which is worthy of a seeker's devotion cannot be understood without following the teachings of a living enlightened and beneficial Guru. The Jina's obligation on the seeker can only be recognised by understanding the nature of the Self of the Jina. To progressively understand the Self of the Jina is to realize it in one's self.

आत्मादि अस्तित्वनां, जेह निरूपक शास्त्र ।
प्रत्यक्ष सद्गुरुयोग नहि, त्यां आधार सुपात्र ॥१३॥

Atmadi astitvana, jeha nirupaka shastra,
Pratyaksha sadguru yoga nahi, tya adhara supatra. 13

True scriptures soul and all expound,
To seekers fit, unerring guide,
Where direct Teacher is not found,
'Tis next best for one's safer side.' 13

In the absence of an enlightened living Guru, the scriptures explaining the existence and nature of the Self and of the other higher worlds are authentic guides to a seeker, but they cannot compete favourably with the capacity of an enlightened living Guru for removing the seeker's delusions.

अथवा सद्गुरु ए कह्यां, जे अवगाहन काज ।
ते ते नित्य विचारवां, करी मतांतर त्याज ॥१४॥

Athava sadgurue kahya, je avagahana kaja,
Te te nitya vicharava, kari matantara tyaja. 14

Or whatever true Teacher said,
For thinking deep, daily practise,
Forgetting sects, popular head,
Opposition of families. 14

A seeker should always study spiritual scriptures and assimilate their teachings in the presence and active guidance of a living and enlightened Guru. Such a study helps one to remove his traditional religious prejudices, to develop a spirit of non-attachment and quietude and consequently to obtain the knowledge of the Self. Some scriptures are likely to be mis-understood by and dangerous to one, who attempts to study them independently of a living Guru.

रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष ।
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष ॥१५॥

Roke jiva svacchhanda to, pame avashya moksha,
Pamya ema ananta chhe, bhakhyu jina nirdosha. 15

If one controls his self-conceit,
Gets surely as infinite souls-
The final state that is most fit,
So says innocent Jin in scrolls. 15

The Jinas who are free from faults of attachment, hatred and ignorance have declared for the benefit of the seekers that from endless past the soul has lived in self-conceit. He has misunderstood the scriptures and as a result he has moved from birth to birth. If he checks his self-conceit and controls it he must gain Liberation. Only by this way innumerable souls in the past have been already liberated. The royal road to liberation (Salvation) is to follow the advice of the living enlightened Guru.

प्रत्यक्ष सद्‌गुरु योगथी, स्वच्छंद ते रोकाय ।
अन्य उपाय कर्या थकी, प्राये बमणो थाय ॥१६॥

Pratyaksha sadguru yogathi, svacchhanda te rokaya,
Anya upaya karya thaki, praye bamano thaya. 16

One's self-conceit is checked at once,
In direct Teacher's nearness,
To root it out use other means,
It grows two-fold, in general sense. 16

Self-conceit can only be removed by constant contact of a living enlightened Guru. By resorting to the path of mechanical action or to the path of theoretical knowledge, in the absence of an enlightened Guru, one doubles his self-conceit.

स्वच्छंद मत आग्रह तजी, वर्ते सद्गुरुलक्ष ।
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष ॥१७॥

Svacchhanda mata agaraha taji, varte sadguru laksha,
Samakita tene bhakhiyu, karana gani pratyaksha. 17

If one has true Teacher's guidance,
Putting aside one's whims and views,
Sectarian ways, obstinacy,
'Tis termed true Faith, for direct cause.' 17

A seeker renounces his personal whims and religious obstinacy and strictly obeys the advice of his living enlightened Guru. Thereby he quickly develops right faith and he rightly follows the scriptures.

मानादिक शत्रु महा, निजछंदे न मराय ।
जातां सद्गुरु शरणमां, अल्प प्रयासे जाय ॥१८॥

Manadika shatru maha, nijachhande na maraya,
Jata sadguru sharanama, alpa prayase jaya. 18

One cannot kill by self-conceit-
Foes pride and all, but seek refuge-
True Teacher's, easily defeat,
All mighty foes' extinction huge. 18

Hunger for honour, anger, etc. are deadly enemies of the Soul. They can not be destroyed by self-conceit.

Only by seeking refuge in the sunshine of an enlightened living Guru the very enemies are easily destroyed with little effort.

जे सद्‌गुरु उपदेशथी, पाम्यो केवळज्ञान ।
गुरु रह्या छद्मस्थ पण, विनय करे भगवान ॥१९॥

Je sadguru upadeshathi, pamyo kevala jnana,
Guru rahya chhadmastha pana, vinaya kare Bhagavana. 19

Who knew full soul, attained Godhood,
By means of sermons such sublime,
Reveres his Teacher of true mood,
Not yet perfect for former crime. 19

Supposing a seeker obtains absolute knowledge of Self by assimilating the teaching of a living and enlightened Guru and the Guru himself has yet to obtain it as he is not free from certain removable limitations then the seeker who has become a Lord continues to pay respects to his Guru and no sooner the Guru marks the Lordship in his disciple he begins to worship his own disciple. Thus by mutual humility and reverence both the seeker and his Guru are benefited.

एवो मार्ग विनय तणो, भाख्यो श्री वीतराग ।
मूळ हेतु ए मार्गनो, समजे कोई सुभाग्य ॥२०॥

Evo marga vinaya tano, bhakhyo sri vitaraga,
Mula hetu e margano, samaje koi subhagya. 20

Such system of Reverence so deep,
The Lord proclaimed in holy Books,
Profit thereof they only reap,
Few fortunates, who know the nooks. 20

Such a noble path of humility is approved by the Jina. Only a few fortunate souls realize its immense

benefit to the seeker of the Self. Only the truly humble are able to serve the saints and obtain from them the right understanding of reality which in turn leads them by stages to Liberation.

असद्गुरु ए विनयनो, लाभ लहे जो कांई ।
महामोहनीय कर्मथी, बूडे भवजळ मांही ॥२१॥

Asadguru e vinayano, labha lahe jo kai,
Maha mahaniya karmathi, bude bhavajala mahi. 21

If any untrue teacher takes,
Advantage of such reverence,
Goes down into the deep birth-lakes,
Delusion great is dangerous. 21

The great saints have insisted on the need for the seeker's devotion to his enlightened Guru purely in the seeker's interest, the Guru does not need any respect or devotion from his disciple. The desire to be worshipped or respected by others indicates ignorance and infatuation. A man of worldly pride knows that inspite of his wealth and honour he does not yet know the self. But for one, who feels that he is a great religious soul without getting a clear idea of religion, self-knowledge is very difficult. If a religious imposter takes undue advantage of his disciple's humility, he commits sin and as a result he falls into the cycle of birth and death.

होय मुमुक्षु जीव ते, समजे एह विचार ।
होय मतार्थी जीव ते, अवळो ले निर्धार ॥२२॥
होय मतार्थी तेहने, थाय न आतमलक्ष ।
तेह मतार्थी लक्षणो, अहीं कह्यां निर्पक्ष ॥२३॥

Hoya mumukshu jiva te, samaje eha vichara,
Hoya matarthi jiva te, avalo le nirdhara. 22

Hoya matarthi tehane, thaya na atamalaksha,
Teha matarathi lakshano, ahi kahya nirpaksha. 23

This fact the seekers understand,
The bigots draw the sense perverse,
Impartial description, attend.
Of bigots' badges, soul-aimless. 22-23

A discriminative seeker will serve his enlightened living Guru and worship other saints from his firm conviction of the imperative need of such devotion, reverence and worship in the path of Soul's Liberation. But he will not at all expect or like to be worshipped or respected by others. At the same time since he discriminates between an enlightened living Gūru and a religious imposter, he respects the one and neglects the other. On the contrary a religious bigot will misread the advice and teachings of an enlightened living Guru.

A religious bigot is unable to conceive the nature of the Self. His chief characteristics are impartially described below purely with a view to help the seeker in easy identification and removal of religious bigotry.



Chapter II

Characteristics of a Religious Bigot

2

बाह्यत्याग पण ज्ञान नहि, ते माने गुरु सत्य ।
अथवा निजकुळधर्मना, ते गुरुमां ज ममत्व ॥२४॥

Bahyatyaga pana jnana nahi, te mane guru satya,
Athava nija kula dharmana, te guruma ja mamatva. 24

Some bigots follow false teachers,
Who outwardly renounced the world,
Or their hereditary preachers,
But soul-aimless, believe their word. 24

A religious bigot selects for his Guru either one who is traditionally his family Guru or one who has renounced the externals but not obtained the knowledge of the Self.

जे जिनदेहप्रमाण ने, समवसरणादि सिद्धि ।
वर्णन समजे जिननुं, रोकी रहे निज बुद्धि ॥२५॥

Je jinadehapramana ne, samavasaranadi siddhi,
Varnana samaje jinanu, roki rahe nija buddhi. 25

Some confine their own talent,
In pompous godly congregation,
Jin's pictorial form and height,
Or superhuman revelation. 25

Besides a religious bigot mistakes the spiritual descriptions of the size etc. of the body of the Jina and also those of the gorgeous decorations of the assembly halls where the Jina held congregations for the real description of the Jina himself and his intelligence is so much engrossed in these externals that he neither knows the real nature of the Jina nor does he make a sincere effort to comprehend it.

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुख ।
असद्गुरुने दृढ करे, निज मानार्थे मुख्य ॥२६॥

Pratyaksha sadguruyogama, varte drushti vimukha,
Asadgurune dradha kare, nija manarthe mukhya. 26

Even in presence of true Teachers,
The bigot takes the perverse side,
Confirms his former false preachers,
To mostly gratify his pride. 26

As a bigot is unable to recognise an enlightened living Guru he overlooks or disregards such a Guru and runs with a show of faith to a religious imposter in whose presence he is likely to earn respect both from the imposter and from the public attending on the imposter. Thereby he develops his pride and vanity.

देवादि गति भंगमां, जे समजे श्रुतज्ञान ।
माने निजमतवेषनो, आग्रह मुक्तिनिदान ॥२७॥

Devadi gati bhangama, je samaje shruta jnana,
Mane nijamataveshano, agraha muktinidana. 27

Celestial abodes, universal lores,
He takes for inherent knowledge,
Sectarian forms and creed adores,
Believing cause of final stage. 27

A bigot, not knowing the metaphysical meaning of the scriptural descriptions of Heaven and Hell, takes them as revealed knowledge. He also considers that Salvation can only come to him by his staunch adherence to his own religious opinion and adopted dress.

लह्युं स्वरूप न वृत्तिनु, ग्रह्युं व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥२८॥

Lahyu svarupa na vruttinu, grahyu vrata abhimana,
Grahe nahi paramarthane, leva laukik mana. 28

Is proud of vows, ignorant all,
Of mental yearnings for world-fame,
He does not heed to inner call,
Thus loses chance, remains the same. 28

A bigot observes a vow and practises a penance more with a view to earn respect from others and to be praised as a highly religious man than for the purpose of self-purification. Naturally he does not clearly know his instinctive urges nor can he control them. If accidently he has a chance to meet an enlightened living Guru who can put him on the right path to Soul's Liberation he elects to neglect such a Guru lest he may lose by following him, his personal honour, pride and people's reverence for him. The characteristics of a bigot described above are also the characteristics of the mechanical ritualists.

अथवा निश्चय नय ग्रहे, मात्र शब्दनी मांय ।
लोपे सद् व्यवहारने, साधन रहित थाय ॥२९॥

Athava nishchaya naya grahe, matra shabdani maya,
Lope sad vyavaharane, sadhana rahita thaya. 29

Or talks of original state,
Of souls, refutes practical ways,
Lip-wisdom is not heaven's gate,
Without true means he wastes his days. 29

Or another type of a bigot may read books such as "*Yogavasishtha*" and '*Samaya sara*" and accept from them formally and in words only the description of the nature of the Self but he does not make any effort to realize the truths described in the scriptures in his own life. Formally he repeats parrotlike that the Self is ever young, immortal, pure and never bound, hence, no

question of its freedom. In practice, therefore, he feels that he needs not go to any Guru to save his soul. Nor need he read spiritual scriptures or be afraid of any behaviour good or bad since a naturally pure self can neither be raised in status by good deeds nor be degenerated by bad deeds. With such intellectual decisions, the bigot rejects all means of self-improvement and behaves whimsically and immorally.

ज्ञानदशा पामे नहीं. साधनदशा न कांई ।
पामे तेनो संग जे, ते बूडे भवमांही ॥३०॥

Jnanadasha pame nahi, sadhana dasha na kai;
pame teno sanga je, te bude bhavamahi, 30

He who follows one unduly,
Not expert in true soul-notion,
Neither practising it truly,
Is drowned in this vast world-ocean. 30

Such a bigot does not obtain the knowledge of the real and he has already rejected the right discipline for it. Not only he but all who meet and follow him sink deep in worldly miseries.

ए पण जीव मतार्थमां, निजमानादि काज ।
पामे नहि परमार्थने अन्-अधिकारीमां ज ॥३१॥

E pana jiva matarthama, nijamanadi kaja,
Pame nahi paramarthane, an-adhikarima ja. 31

For one's prestige and selfishness,
If one lets his ideals go,
Consider that too foolishness,
The bigot he unfit also. 31

The pedantic theorist described above is also to be regarded as a bigot, as between him and the mechanical

ritualist the common point is that both insist that their stand is correct and that they would not leave it. Both feel that purely by their methods alone can truth be realized. None of them is fit to be a seeker of Liberation. Both run after pride and personal fame and so they run in the direction counter to that of truth.

नहि कषाय उपशांतता, नहि अंतर वैराग्य ।
सरळपणुं न मध्यस्थता, ए मतार्थी दुर्भाग्य ॥३२॥

Nahi kashaya upashantata, nahi antara vairagya,
Saralapanu na madhyasthata, e matarthi durbhagya. 32

Controls no passions and the heart-
Contains no unattachment true,
No frankness and no open heart,
Unfortunate that bigot too. 32

Here is a very wide definition of a bigot. One who observes a religious discipline externally having no desire to remove or lessen his personal demerits such as anger, desire for honour, delusion and greed is also a very unfortunate bigot. Such a bigot is more attached to the worldly pleasure and therefore he is far from deserving Liberation. He is a bigot till he does not feel the worldly life as most painful to him. He can very well perform external religious rites, he may successfully talk of knowledge and Liberation by knowledge, he may even preach to others to keep away completely from the worldly pleasures though himself feeling that he should monopolise them.

On the contrary a seeker of the Self should have an open mind to receive Truth. One cannot be a seeker of the Self till he does not develop discrimination, till he has no intelligence to perceive Truth and declare it as such, till he has a guilty mind. The bigots described as above are really unfortunate as they are incapable of self-realization.

In short the unfortunate bigots are those in whom the enemies of the Self such as anger, desire for honour, worldly attachment, greed, etc. have not been disarmed, those in whom the spirit of internal spiritual non-attachment has not dawned, those who have not developed the freedom and frankness to invite the virtuous life in their being, those who have not the impartial insight to discriminate truth from falsehood. These bigots are unfortunate as they cannot see and adopt the path of Liberation which can break through the cyclic bondage of birth, old age and death.

लक्षण कह्यां मतार्थीनां, मतार्थ जावा काज ।
हवे कहुं आत्मार्थीनां, आत्म-अर्थ सुखसाज ॥३३॥

Lakshana kahya matarthina, matartha java kaja,
Have kahu atmarthina, atma-artha sukhasaja. 33

The bigot's badges thus described,
To give up bigotry for good,
Soul-seeker's virtues now prescribed,
Are for attaining supreme good. 33

The characteristics of the bigots have been described above purely for the purpose of identifying the different forms of bigotry an indivitual might unknowingly possess in himself. If he is made conscious of them he may make efforts to remove bigotry from himself and may become thereby a true seeker of the Self-the characteristics which bring a life of eternal happiness and bliss to one who possesses them.



Chapter III

The Characteristics of a True Seeker of self

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु होय ।
बाकी कुळगुरु कल्पना, आत्मार्थी नहि जोय ॥३४॥

Atmajnana tya munipanu, te sacha guru hoya,
Baki kulaguru kalpana, atmarthi nahi joya. 34

Sainthood is there where's true self-knowledge,
Soul-seekers follow such true Teachers,
Not family-priests or one who plays,
On worldly stage the part of preachers. 34

The knowledge of the Self is always accompanied with saintliness. One, who knows the Self, is a real saint and he alone is a true Teacher, who can lead the seeker of the Self to Self-realization. A true seeker of the Self definitely knows the futility of worshipping or following an ignorant family-Guru. He knows that such impostors cannot deliver him from the cycle of birth and death. He is keen on his own Salvation and once he recognises a true Teacher he does not insist that he should be honoured by the public or that he should be recognised as a Guru by his family people or that he should adopt the dress and discipline of one or other of the orthodox religious orders. In brief he has no doubt about the sincerity and genuineness of a true Teacher.

प्रत्यक्ष सद्गुरु प्राप्तिनो, गणे परम उपकार ।
त्रणे योग एकत्वथी, वर्ते आज्ञाधार ॥३५॥

Pratyaksha sadguru praptino, gane parama upakara,
Trane yoga ekatvathi, varte ajnadhara. 35

The company of the Teacher true,
Directly does the greatest good,
Soul-seekers all accept this view,
Complete obedience understood. 35

He feels immense gratitude to a living true Teacher whom he has found out and adopted as his sole guide in his search for the Self. He completely surrenders himself to him by thought, word and deed. He scrupulously follows his Guru's advice in every way. He realizes that in the endless series of his past lives he wandered aimlessly on account of his not meeting a living true Teacher, that he has luckily or fortunately met one such in the present life and it is an unique advantage, that meeting a true teacher of the Self is of immense benefit to himself. Therefore he decides to lead his future life strictly in accordance with the advice and guidance of his living true Teacher. A true Teacher knowing his self has perfect control over his mental modifications, dispositions, instinctive urges, passions and desires, thoughts and volitions. He turns the mind of his disciple from unnecessary and wasteful pursuits into remembrance of the Self, meditation on it and constant repeated reading and understanding about it. He educates his disciple's speech into reading and meditational prayers needed for self-knowledge. He disciplines his disciple's bodily activities into adequate bodily postures helpful to meditation and service and devotion to a living true Teacher. By aimless behaviour in the absence of a living true Teacher, a seeker of the Self may invite bondage; by canalising the same energy whole-heartedly in the service of a living true Teacher he can obtain Liberation.

एक होय त्रण काळमां, परमारथनो पंथ ।
प्रेरे ते परमार्थने ते व्यवहार समंत ॥३६॥

Eka hoya trana kalama, paramarathano pantha,
Prere te paramarthane, te vyavahara samanta. 36

The path of perfection is the same,
In all times past, present, future,
Its path practical worth the name,
Acceptable if helps soul-nature. 36

The path to soul's Salvation is one at all times. Whichever practices lead the soul to Liberation should be accepted by it and no others.

एम विचारी अंतरे, शोधे सद्गुरु योग ।
काम एक आत्मार्थनुं, बीजो नहि मनरोग ॥३७॥

Ema vichari antare, shodhe sadguru yoga,
Kama eka atmarthanu, bijo nahi manaroga. 37

Determines thus and tries to find,
The proximity of true Teachers,
No ideal else that eats the mind,
The soul alone for all soul-seekers. 37

A true seeker of the Self determines once for all his goal and the path to it as described above and then recognising the need of the guidance of a living true Teacher, employs all his energies unqualifiedly in the search for a living true Teacher. There is no other anxiety with him but that of realizing the Self. If one has met already a living true Teacher he should intensively purify himself by devoting all his time to the guidance of his Guru (गुरु) and taking away his mind from all worldly pursuits and thoughts. Thereby one is able to take increasing advantage of Guru's guidance and quickly reach the goal.

कषायनी उपशांतता, मात्र मोक्ष अभिलाष ।
भवे खेद प्राणीदया त्यां आत्मार्थ निवास ॥३८॥

Kashayani upashantata, matra moksha abhilasha,
Bhave kheda pranidaya, tya atmartha nivasa. 38

See seekership in soul-compassion,
Suppression of all passions four,
The hope of only liberation,
Dejection of such rebirth-tour. 38

The good auguary for self-knowledge and soul's Salvation is to be found in a true seeker of the Self when his worldly desires and attachments have been gradually reduced to nullity, when excepting the soul saving desire for realizing the Self, he is completely non-attached to all worldly considerations and when he has deep piety for all living beings.

On the occasion of his being censured by anyone he reflects on his nature and if there is any fault in it he tries to remove it and feels obliged to one who censures him. If he does not find any justification for other's censure of his behaviour, then he decides that it might be the fruit of any action *(karma)* of his past life and so he maintains calmness and feels satisfaction that the fruits of past actions are suffered and so they will be ineffective afterwards. Taking advantage of such attacks, a seeker of the Self turns his mind more intensely to religious reading and meditation in accord with his Guru's guidance. He firmly determines that even the least desire for worldly happiness is keeping one back from the path to soul's salvation and therefore he turns his back to it. At the same time he has deep sympathy and fellow-feeling for all living beings. He considers all souls as equals and he banishes all pride from himself. By such preparation the true seeker of the Self enjoys the right state of one strongly desirous of Liberation.

दशा न एवी ज्यां सुधी, जीव लहे नहि जोग ।
मोक्षमार्ग पामे नहीं, मटे न अंतर रोग ॥३९॥

Dasha na evi jya sudhi, jiva lahe nahi joga,
Mokshamarga pame nahi, mate na antara roga. 39

Unless one reaches such a state,
No company of teachers good.
Nor soul-suffering gets a gate,
Cannot attain the freedom-road. 39

Until one attains to the state of one strongly desirous of Liberation as described above one cannot take advantage of the path of Liberation and naturally one cannot remove his internal malady-the ignorance of the true nature of the Self.

आवे ज्यां एवी दशा, सद्गुरुबोध सुहाय ।
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय ॥४०॥

Ave jya evi dasha, sadguru bodha suhaya,
Te bodhe suvicharana, tya pragate sukhadaya. 40

While one comes up to such a state,
The sermon of the saint awakes-
The inner-thought, that is good fate,
Soul-seeker's sleep so deep it breaks. 40

When the disciple attains to the state of the keen aspirant for Liberation, the teachings of his living enlightened Guru work a miracle on him. Every word of the Guru is rightly interpreted and adopted. Consequently the disciple turns his mind from worldly thoughts and pursuits to the single-minded reflection and meditation on the nature of the Self. He thinks only of his soul's benefit. He rightly thinks of the method of soul's Liberation on the basis of his Guru's teachnigs. In this way he gets a glimpse of the soul's own happiness.

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजज्ञान ।
जे ज्ञाने क्षय मोह थई, पामे पद निर्वाण ॥४१॥

Jya pragate suvicharana, tya pragate nijajnana,
Je jnane kshaya moha thai, pame pada nirvana. 41

With inner-thought, self-knowledge shines,
That knowledge delusion roots out,
The topmost state the seeker climbs,
Thus gets the salvation, no doubt. 41

With the right reflection on the nature of the Self comes the knowledge of one's Self and by such knowledge the soul's deep-rooted infatuation and ignorance are removed and the soul attains Salvation.

ऊपजे ते सुविचारणा, मोक्षमार्ग समजाय ।
गुरुशिष्य संवादथी, भाखुं षट्पद आंही ॥४२॥

Upje te suvicharana, mokshamarga samajaya,
Gurushishya samvadathi, bhakhu shat-pada ahi. 42

Six facts I say in this Gospel,
A dialogue between the two,
To stir the inner-thought so well,
For bringing home the path so true. 42

The six fundamental truths are discussed and established below in the form of a dialogue between a disciple and his enlightened living Guru purely with a view to help the true seeker of the Self in developing a right thinking on the nature of the true Self and whereby he can have a clear idea of the path of Liberation.



Chapter IV

The Statement of the six Fundamental Truths

'आत्मा छे', 'ते नित्य छे', 'छे कर्ता निजकर्म' ।
'छे भोक्ता', वळी 'मोक्ष छे', 'मोक्ष उपाय सुधर्म' ॥४३॥

'Atma chhe', 'te nitya chhe', 'chhe kartta nijakarma',
'Chhe bhokta', vali 'moksha chhe', 'moksha upaya sudharma'. 43

The soul exists, see it eternal,
Accepts bondage, receives the fruit,
It can be free, take means devotional,
Ignorance is the bondage-root. 43

(1) Soul exists, (2) Soul is eternal, (3) Soul is the author of its actions *(karma)*, (4) It therefore has to enjoy or suffer the consequences of its actions, (5) Such a soul can be liberated, (6) There is a definite method for Soul's Liberation and that is true religion. A true religion liberates the Soul from the worldly cycle of birth and death.

षट्स्थानक संक्षेपमां, षट्दर्शन पण तेह ।
समजावा परमार्थने, कह्यां ज्ञानीए एह ॥४४॥

Shat-sthanaka sankshepama, shat-darshana pana teha,
Samajava paramarthane, kahya jnanie eha. 44

Six subjects or six schools of thought,
Are here described as seers great,
In abstract scriptures strictly taught,
For understanding soul concrete. 44

The six truths mentioned above also include a critical appreciation of the Six Systems of philosophy. These truths have been discussed by the wise purely for explaining the nature of ultimate Reality.

These six truths provide the field for the cultivation and stabilization of Right Faith in reality. Myopic adherents of the Six Systems emphasise their doctrinal differences and result in mutual quarrelling and fighting. Here in *Atma-Siddhi,* on the other hand the fundamental point of all the Six Systems, namely the nature of the Self, is clearly discussed for the benefit of the seekers of the Self. This book dispels the doubts of the Buddhists who either believe that there is no Self at all or that if there is one then it is only a momentary Self. It argues successfully that there is not only a Self but that it is a permanent Self and that there are infinite permanent Selves. To the adherents of the Samkhya System which admits of a Self which is totally inactive and yet the enjoyer of all activities of Prakriti, this book replies that there cannot be enjoyment or suffering without activity. One who does not act at all has nothing to enjoy or suffer from. An inactive Self cannot be held responsible for activities of Prakriti. Therefore the book advises to take hint from normal experience and admit that the Self does actions and therefore it enjoys or suffers from the fruits thereof. To the Vedantins, who hold that the Self neither does anything nor it has to enjoy or suffer from actions, the book replies that the Self does actions and therefore it cannot escape the results of the actions. To other Vedantins, who say that the Self was never bound and so no question of its achieving Liberation, the book replies that since the Self is attached to actions from endless past non-attachment from them

is a stage to be attained by conscious effort for Liberation which is significant. To the Charvakas who do not believe in a permanent Self nor into its actions and liberation from them and hence not in the proper way to Liberation, the book replies that since the first five truths are established the sixth also follows them. If the Self-Liberation is meaningful then the method for it or the way to it must be equally meaningful. Therefore the book suggests the sure path to Soul's liberation or Self-realization.



Part-2

Chapter I

Subject : Existence of the Self

(a) The Disciple's Doubt

नथी दृष्टिमां आवतो, नथी जणातुं रूप ।
बीजो पण अनुभव नहीं, तेथी न जीवस्वरूप ॥४५॥

Nathi drushtima avato, nathi janatu rupa,
Bijo pana anubhava nahi, tethi na jivasvarupa. 45

The pupil doubts the soul's existence,
Is out of sight, its form unknown,
In any way no experience,
No-where is soul, cannot be shown. 45

The Self or the Soul is not seen nor felt by any or all of the senses. The Soul is not perceived by the senses. None has seen or known the form of the Soul. It seems that the Soul cannot be seen or known, nor is the Soul experienced in any other way. Now according to the Jaina System the Self should be seen, known and experienced. That which is not seen, nor known, nor expreienced cannot be said to exist. Hence the disciple doubts the very existence of the Soul.

अथवा देह ज आतमा, अथवा इंद्रिय प्राण ।
मिथ्या जुदो मानवो, नहि जुदुं एंधाण ॥४६॥

Athava deha ja atama, athava indriya prana,
Mithya judo manavo, nahi judu endhana. 46

The body, senses or the breath,
Can be the soul, all else is false,
How can one know the soul ere death ?
No clear signs I see as walls. 46

In these circumstances, since there is no sign or quality of the Soul known to us it is better to say either that there is no Soul at all or that the living body is the Soul. If one objects to identifying the living body with the Soul saying that the living body is purely in-conscient matter and it cannot know anything while the soul possesses knowledge as its essential quality according to Jainism, then the position may be a little modified. Yet it may be argued that the senses know (perceive) external objects and internal changes and therefore the senses instead of the whole living body may be called Soul. If it is further objected that while the senses are momentary and they cease to function, the Soul on the other hand survives the functioning of the senses of the living body it may be said that the breath continues to function when senses stop their work and therefore a further modification in the position may be made to the effect that breath instead of the senses or of the living body may be identified with the Soul. The fundamental marks of life and active consciousness in a living being open to sense-perception are only three. A living being moves its limbs, perceives its objects by its senses, and breathes. The third is more important than the first and the second. Whether there is a Self in inanimate object we do not know. But in all animate beings the movement, sense-perception and breathing are fundamentally present. Therefore, the disciple suggests that the Self can exist only as breath in living beings, that breath is the Self. Those who hold that the conscious Self has qualities other than the above three found in living beings should explain them.

वळी जो आत्मा होय तो, जणाय ते नहि केम ? ।
जणाय जो ते होय तो, घट पट आदि जेम ॥४७॥

Vali jo atma hoya to, janaya te nahi kema ?
Janaya jo te hoya to, ghata pata adi jema. 47

If there's the soul, why it's not known ?
As pots and clothes, it should be seen;
If there is soul's existence own,
Arguments mine are true, I mean. 47

If the Self or Soul exists as a substance then it should be seen or felt by the senses as living bodies, pots and clothes are seen by our senses. Living bodies, pots and clothes exist, for they are seen. The Self is different from the living body, its senses and breath and yet it is not seen or known as an independent substance Hence, it does not exist.

माटे छे नहि आतमा, मिथ्या मोक्ष उपाय ।
ए अंतर शंकातणो, समजावो सदुपाय ॥४८॥

Mate chhe nahi atama, mithya moksha upaya,
E antara shankatano, samajavo sadupaya. 48

Thus there's no soul, futile all means-
For freedom of the soul-of saints,
Destroy my doubts by any means,
To make my heart free from all taints. 48

Therefore there is no Soul. Hence it is futile to think of its liberation. If religion is a method of Soul's liberation it is not required at all since the Soul does not exist. Please explain the nature of Soul's existence if at all there is any.

(b) The True Teacher's reply : 4

भास्यो देहाध्यासथी, आत्मा देह समान ।
पण ते बन्ने भिन्न छे, प्रगट लक्षणे भान ॥४९॥
भास्यो देहाध्यासथी, आत्मा देह समान ।
पण ते बन्ने भिन्न छे, जेम असि ने म्यान ॥५०॥

Bhasyo dehadhyasathi, atma deha samana,
Pana te banne bhinna chhe, pragata lakshane bhana. 49
Bhasyo dehadhyasathi, atma deha samana,
Pana te banne bhinna chhe, jema asi ne myana. 50

The Teacher true does so explain,
The body and the soul seem one,
Distinct are both, the signs are plain,
Remove body - infatuation. 49
The body and the Soul seem one,
Distinct are both, but this deceives,
Alone the body-infatuation,
Distinct are both as swords and sheaths. 50

From times immemorial the Self of the Soul is in close contact with material body. The Soul is ever hunting after external objects through the bodily senses. Hence it has completely identified itself with its body through which it works. It is by constant association of the Soul with the body that the Soul is felt as identical with its living body. In fact the soul and its living body are quite different in nature as is the sword from its scabbard. The embodied Soul has forgotten its original Selfhood so much so that it doubts its independence of the body when the realized Souls actually advise and guide one to an experience of such independence. For such souls proper concentration on the nature of the Self can be attained by constant contact with a living and enlightened Guru. By such contact the seeker of

the Self will be indifferent to the sense object contacts and he will direct all his energies to know the self.

Now, how can the Self be identified ? As fire can be grasped by a fork, the nature of the Self can be grasped by discriminative differentiation between the nature of the Self and that of the living body, its senses and breath. The Self is Self-luminous and knowing. By a discriminative intellect the thoughts of the Self can be separated from those of the not-self- the body, the senses and the world at large. The intellect can clearly distinguish between the conscious and the unconscious, the living and the dead. In all forms of knowledge the knower is there but different from them. There is no knowledge without the Self, the prime knower. By true insight the seeker of the Self will read the presence of the Self in the surrounding beauty of Nature. In all doubtings the doubter will be known. While the material objects perceptible to the senses are momentary and subject to destruction the Self is indestructible. In fine, leaving everything else, a seeker of the Self should have firm faith on the Self and should think and meditate on it. The chief characteristics of the Self are eternal maintenance of its essential nature *(Samata,)* the source of all beauty *(Ramata)*, prime importance of its presence in all forms of knowledge and action *(Urdhvata)*, the capacity to know everything *(Sukhabhasa)* the seat of all experiences internal and external *(Vedakata)* and the source of all enlightenment *(Caitanyata)*.

जे द्रष्टा छे दृष्टिनो, जे जाणे छे रूप ।
अबाध्य अनुभव जे रहे, ते छे जीवस्वरूप ॥५१॥

Je drashta chhe drashtino, je jane chhe rupa,
Abadhya anubhava je rahe, te chhe jivasvarupa. 51

Ah ! one that sees the sight and knows,
Experiences one unconcealed,
Indisputable sign that shows,
The Soul itself to all revealed. 51

The Soul is the seer in sight. How can the sight grasp it ? The eye sees through the co-operation of the Soul. In other words, the soul guides and controls the eyes to fulfill their function of seeing the objects. The senses are powerless without the co-operation and control of the Soul. The Soul is the ruler and the senses are the ruled. Therefore one can say that the Soul sees through the eyes and hears through the ears. The Soul knows the forms. Ever after leaving all forms of the body, the Soul being indestructible abides. All other things are transitory, the Soul is eternal. The Soul does not cease to be with the stoppage of breath. Liquidating one by one the imperfect and limited experiences of the Soul, the experience of the Self itself remains indubitably certain and it is the irreducible basis of all other experiences. This nature of the Soul as unique and quite distinguishable from all forms of the material being is commonly experienced by the realized souls. In every state of the living being, the Soul maintains its unlimited presence and superiority. Such experiences are positive proofs of the presence of the Soul as quite different from breath, senses or the rest of the living body.

छे इंद्रिय प्रत्येकने, निज निज विषयनुं ज्ञान
पांच इंद्रीना विषयनुं, पण आत्माने भान ॥५२॥

Chhe indirya pratyekane, nija nija vishayanu jnana,
Pancha indrina vishayanu, pana atmane bhana. 52

Each sense has its own subject-knowledge,
The knowledge of all sense-subjects,
The soul possesses, 'its not strange
The ear hears, the soul rejects. 52

Every sense-organ enables us to know only its appropriate objects, the ear cannot see and the eye cannot hear. But the Soul can know the appropriate objects of all the five senses. Without the co-operation of the soul, no sense can function. Not only the soul knows the objects perceived by the five senses but also it remembers them for future reference.

देह न जाणे तेहने, जाणे न इंद्री, प्राण ।
आत्मानी सत्ता वडे, तेह प्रवर्तें जाण ॥५३॥

Deha na jane tehane, jane na indri, prana,
Atmani satta vade, teha pravarte jana. 53

The body cannot know the soul,
Nor senses, neither knows the breath,
All do their deeds, if there's the soul,
If it goes off, it is called death. 53

The body cannot know the Soul, nor can the senses or breath know it. On the other hand the very functions of the body, the senses and the breath depend on the presence of the Soul in them.

The Soul is conscious and intelligent, the body and the senses are unconscious and non-intelligent, the soul is spiritual, the body and the senses are material, they will be dead and lifeless in the absence of the Soul. Without the Soul they cannot be known as such. Hence it is meaningless to ask as to why do the senses not see the Soul if there is one such. The body and the senses are by nature incapable of knowing or seeing the Soul. It is foolish to expect or to think of the sense-perception of the Soul.

सर्व अवस्थाने विषे, न्यारो सदा जणाय ।
प्रगटरूप चैतन्यमय, ए एंधाण सदाय ॥५४॥

Sarva avasthane vishe, nyaro sada janaya,
Pragatarupa chaitanyamaya, e endhana sadaya. 54

In all the states the soul separate,
Is seen always as consciousness,
Distinctive mark is accurate,
To ascertain the soul's presence. 54

The Soul, though present in all the states of consciousness (wakefulness, dream and sleep) of a living being, always experiences itself as different from each and all of them. The states of consciousness come and go but the Soul remains as their knower. In human life, men pass through different stages but there is no change in the Soul's nature. It cannot be called young or old, human or divine, learned or ignorant. The Soul is known by its intelligence and consciousness. It is the eternal knower of everything. The knowability of the soul is eternal and indestructible.

घट, पट आदि जाण तुं, तेथी तेने मान ।
जाणनार ते मान नहि, कहीए केवुं ज्ञान ? ॥५५॥

Ghata, pata adi jana tu, tethi tene mana,
Jananara te mana nahi, kahiye kevu jnana ? 55

You know the pots and clothes and all,
Thus them believe but not the knower,
If pots and clothes exist big, small,
Why not the soul with knowledge-power ? 55

What a surprising argument is yours, O my pupil ? You say you know the body, the pots and clothes etc, the sensible objects and so you accept them as real and you do not accept the knower of these bodies, pots and clothes etc. If the knower is absent, the knowledge and the known are automatically absent. Where is knowledge without the knower ? The presence of the knower is implicit in the knowledge of the sensible objects.

परम बुद्धि कृश देहमां, स्थूळ देह मति अल्प ।
देह होय जो आतमा, घटे न आम विकल्प ॥५६॥

Parama buddhi krisha dehama, sthula deha mati alpa,
Deha hoya jo atama, ghate na ama vikalpa. 56

Supreme in thought, though bodies thin,
In fat, strong bodies no cleverness,
This proves the body is the inn,
And not the soul, there's no oneness. 56

Besides, on accepting the theory of the body as the Soul, a man's intelligence will increase or decrease with the increase or decrease in his volume. But on the contrary we find slim bodied persons with extra-ordinary knowledge and the fat bodied persons with dullness and ignorance. Hence it seems the volume of a body has no direct relation with the intellectual powers or intelligence.

If body were the Soul and Soul were ever-knowing and intelligent the above anomaly would not arise. Therefore, we should conclude that in no circumstances can the Soul be identified with the living body.

जड चेतननो भिन्न छे, केवळ प्रगट स्वभाव ।
एकपणुं पामे नहीं, त्रणे काळ द्वयभाव ॥५७॥

Jada chetanano bhinna chhe, kevala pragata svabhava,
Ekapanu pame nahi, trane kala dvaya bhava. 57

The natures of the soul and matter,
Are clearly quite different,
Can never be of one character,
See ages all : past, future, present. 57

The sentient and the non-sentient substances have quite different characteristics and distinction between the two is unmistakably clear at all times.

The non-sentient objects or substances have no capacity to know anything. On the contrary the sentient substances are ever knowing. Therefore, one should not be mistaken for the other. They would never merge into each other. A sentient substance can never be a non-sentient one and a non-sentient substance can by no magic or logic be made into a sentient one. Both are utterly different and are experienced as such in all times.

आत्मानी शंका करे, आत्मा पोते आप ।
शंकानो करनार ते, अचरज एह अमाप ॥५८॥

Atmani shanka kare, atma pote apa,
Shankano karanara te, acharaja eha amapa. 58

O ! one that doubts the soul's existence,
He himself the soul must be,
'Without the doubter's obvious presence,
Can there be doubt ?' surprises me. 58

How strange that the Soul doubts its own existence ! One cannot even say that there is no soul in the absence of a Soul. Doubt implies the existence of the doubter, and the doubter is the Soul. There cannot be a doubt without a doubter. To believe in the experiences of an embodied soul such as seeing pots and clothes and not to believe at the same time in the Soul whose experiences they are, is to commit a folly such as believing a shadow without a substance or believing in a reflecting of a body in the mirror without believing in the body, whose reflection it is. The Soul by nature is self-luminous and it is illuminating all other objects. We spend more time in seeing other objects by the help of the Soul and we feel we have no time in perceiving our own self-luminous Soul. Therefore, we come to a strange pass i.e. we doubt our Soul's existence.



Chapter II

Subject : Permanance or Eternity of the Self

(a) The Disciple's Doubt

आत्माना अस्तित्वना, आपे कह्या प्रकार ।
संभव तेनो थाय छे, अंतर कर्ये विचार ॥५९॥

Atmana astitvana, ape kahya prakara,
Sambhava teno thaya chhe, antara karye vichara. 59

By thinking deep upon your points,
Of soul's existence, I allege,
That there must be the soul who joints,
The diverse parts of this knowledge. 59

The disciple reflected on all the proofs of Soul's existence given by the Guru and found them to be convincing and conclusive. Therefore he declares that he has been clearly convinced of the existence of the Soul. Such a conviction is absolutely necessary for one's spiritual progress. It will help one in his firm faith of the soul's eternal nature i.e. pure sentience or all knowability. Such a firm conviction and faith in the Soul's nature cannot be shaken by anything in future.

After getting convinced of the truth of the first proposition i.e. the Soul exists, the disciple proceeds to his doubts about the second proposition i.e. the Soul is eternal. He proceeds -

बीजी शंका थाय त्यां, आत्मा नहि अविनाश ।
देहयोगथी ऊपजे, देहवियोगे नाश ॥६०॥

Biji shanka thaya tya, atma nahi avinasha,
Dehayogathi upaje, dehaviyoge nasha. 60

The second doubt now I put forth,
The soul cannot be eternal,
The contact of the body's birth,
Destruction of union visual. 60

My second doubt is that even though the Soul exists it is not experienced as eternal or indestructible. We can only recognise Soul's existence in the experiences of a living body. None has found a Soul in inert ball of matter. To say that a man has died is simply to mean that the soul has stopped its function in it. Therefore in the dead objects we cannot see Soul. Why not then say that the Soul is born with the living body and expires with its expiry ? This means that the Soul is momentary and not permanent nor eternal, that the Soul is born at the co-operation and contact of five gross elements in a certain proportion and that it expires at the dis-integration or separation of the very five elements.

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय ।
ए अनुभवथी पण नहीं, आत्मा नित्य जणाय ॥६१॥

Athava vastu kshanika chhe, kshane kshane palataya,
E anubhavathi pana nahi, atma nitya janaya. 61

Or things are transient, constant change,
Is seen in every living being,
And substances without knowledge,
I see, thus, there's no eternal thing. 61

All psychical and physical substances are found to be in constant and continuous flux or change. There is nothing in this world of space and time which is not changing. Therefore, the soul that exists should also be

existing as a momentary substance. It may be argued that though the Soul is destroyed, at one moment, it is reborn at the next moment because of the urge of strong desires *(Vasana)* and this continuity of constant destruction and rebirth ends finally with the complete destruction of the strong desires (or deep-seated dispositions. And that is called complete destruction of the Soul or unqualified liberation. *(Nirvana, moksha)* This is the view of the *Vijnanavadin* Buddhists.

(b) The True Teacher's Reply

देह मात्र संयोग छे, वळी जड रूपी दृश्य ।
चेतनना उत्पत्ति लय, कोना अनुभव वश्य ? ॥६२॥

Deha matra samyoga chhe, vali jada rupi drashya,
Chetanana utpatti laya, kona anubhava vashya. 62

The body is only adherence,
The object seen, lifeless, with forms,
Who knows the soul's genesis, hence,
Or death thereof ? Think of the norms. 62

Every living body is a composite of *five kinds* of atoms and only as such it is in contact with the Soul. Besides the living body is non-sentient, it can assume different forms, it can be thicker or thinner and it is always the object of some one's perception. It cannot know anything and it can be known by the Soul. It can neither know itself. Such a material non-sentient body is naturally incapable of knowing the creation and destruction of the sentient Soul. Thinking of every atom of the living body one has to conclude that it is non-sentient to the core, and therefore, it can never be the birth-place or the grave of the sentient Soul. How can a non-sentient living body give birth to a sentient object even when it may be in contact with a sentient

Soul ? Therefore, it is wrong to hold that a non-sentient substance helps directly or indirectly the birth or destruction of a sentient Soul.

Besides, who can be legitimately held to have experienced the so-called birth and destruction of a sentient soul in the non-sentient body ? If A knows that B is born, A should be prior to B. Also if A knows that B is dead then A should survive B. But the disciple has argued that the living body and the Soul are born together and they die together. So the Soul, the knower was not prior to its birth, nor does it survive its destruction. We have already argued that the non-intelligent or non-sentient body cannot know anything about the sentient Soul, either its eternity or its momentariness. Now we argue that on the theory that the Soul and the body are born together and that they die together, even the soul the knower cannot record its birth or death and therefore the theory is contrary to reason and experience. To conclude, the theory put forth by the disciple is based on ignorance of the nature of the Soul. The Soul is ever formless, it can never be thicker or thinner, it has no size, it is pure sentience, all-knowing, impartite, eternal and immortal. The birth and death of the living beings are simply due to the contact of five gross elements and their dis-integration after a certain period of time.

जेना अनुभव वश्य ए, उत्पन्न लयनुं ज्ञान ।
ते तेथी जुदा विना, थाय न केमे भान ॥६३॥

Jena anubhava vashya e, uptanna layanu jnana,
Te tethi juda vina, thaya na keme bhana. 63

The seer of the rise and fall,
Must be quite different from the scene,
Can hear the dead their death-roll-call ?
Or ere one's birth what can be seen ? 63

It is obvious that one that claims to know the birth and death of the Soul must be different from it. The Soul in the living body cannot say it was born nor can it say it is dead. Such an experience is unthinkable.

जे संयोगो देखिये, ते ते अनुभव दृश्य ।
ऊपजे नहि संयोगथी, आत्मा नित्य प्रत्यक्ष ॥६४॥

Je samyogo dekhiye, te te anubhava drashya,
Upaje nahi samyogathi, atma nitya pratyaksha. 64

Compounds of elements can be seen,
But not the soul that's original,
The soul is the seer and not the seen,
Nothing can create the soul eternal. 64

All combinations of atoms are seen and known by the Soul, but reflecting on the nature of these combinations we find none which is competent to create a Soul. Therefore the Soul is neither an atom nor a combination of atoms, nor does it result from any combination of atoms. The Soul is eternal and it is directly experienced as such by self-knowledge.

जडथी चेतन ऊपजे, चेतनथी जड थाय ।
एवो अनुभव कोईने, क्यारे कदी न थाय ॥६५॥

Jadathi chetana upaje, chetanathi jada thaya,
Evo anubhava koine, kyare kadi na thaya. 65

From matter consciousness may rise,
Or consciousness might it create,
Is not experience of the wise,
It never happens, say the great. 65

None has ever experienced the birth of the sentient from the non-sentient or the reverse.

कोई संयोगोथी नहीं, जेनी उत्पत्ति थाय ।
नाश न तेनो कोईमां, तेथी नित्य सदाय ॥६६॥

Koi samyogothi nahi, jeni utpatti thaya,
Nasha na teno koima, tethi nitya sadaya. 66

If out of any element,
One is not created at all,
It cannot be put to an end,
The soul is seen thus eternal. 66

That which is not born of any contact or combination of atoms or things, cannot admit of death or destruction by the cessation of contact or dis-integration of atoms. According to the well-known law one that is born has to die but one that is unborn is immortal, eternal. In this sense the Soul is unborn and eternal.

The Eternity of the Soul is now Inferentially Proved ५

क्रोधादि तरतम्यता, सर्पादिकनी मांय ।
पूर्वजन्म संस्कार ते, जीव नित्यता त्यांय ॥६७॥

Krodhadi taratamyata, sarapadikani maya,
Purvajanma-sanskara te, jivanityata tyaya. 67

In beings like snakes anger's untaught,
It shows the former birth's habit,
Therefore the wise have deeply thought,
The soul has lost last body, not it. 67

Some animals e.g. the snakes show excessive anger in their behaviour from their very birth. This can only be explained by saying that these qualities found in excess in these animals are due to their dispositions of the past births. Every embodied Soul has certain

dispositions carried along from its previous births. It is agreed that man in his present life has a nature determined by the actions of his previous births. The continuity of births proves the eternity of the Soul. The living body is born and will die but the Soul in the contact of the living body is not born and will not die. Because of the continuity of the Soul, the past and present lives of an embodied Soul are connected and the experiences of the previous life are helpful in developing the present life. The great Yogins by spiritualizing their memory and power of recollection obtain the knowledge of their past life and they are able to establish continuity in their march to Self-realization or Salvation. And such unmistakable knowledge of the past lives is a proof positive of the eternity of the Soul.

आत्मा द्रव्ये नित्य छे, पर्याये पलटाय ।
बाळादि वय त्रण्यनुं, ज्ञान एकने थाय ॥६८॥

Atma dravye nitya chhe, paryaye palataya,
Baladi vaya tranyanu, jnana ekane thaya. 68

One sees in childhood, youth and age,
There's knowledge of being the same,
So see the soul's all states but change,
Remaining ever the substance same. 68

The Soul as a metaphysical substance possessed of infinite qualities and capable of infinite manifestations *(Paryaya)* is eternally the same at all times. Its manifestations change with the successive changes of its qualities. As the same substance may manifest differently, the same Soul in a living body assumes different forms such as infancy, maturity and old age, itself remaining unchanged. It knows and remembers all its different forms and this is possible

only if it does not change with its changing manifestations. All its infinite qualities admit of increase or decrease in them but none of them is ever totally destroyed. Do we not say that the sea remains the same though its waves constantly change ?

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार ।
वदनारो ते क्षणिक नहि, कर अनुभव निर्धार ॥६९॥

Athava jnana kshanikanu, je jani vadanara,
Vadanaro te kshanika nahi, kara anubhava nirdhara. 69

One who describes absolute change,
Of everything at every moment,
Must be the same who knows and says,
This falsifies his own statement. 69

Besides, how can we say that an object or experience is momentary if we come and go with it ? One who knows that an object is momentary and says it to be so at the next moment, must be present after the momentary object is no more. Therefore we must admit that the knower of the momentariness of objects cannot be momentary himself. On this evidence one should decide that the Soul that knows itself, its qualities, its manifestations and the world around it is eternal and not momentary.

क्यारे कोई वस्तुनो, केवळ होय न नाश ।
चेतन पामे नाश तो, केमां भळे तपास ॥७०॥

Kyare koi vastuno, khevala hoya na nasha,
Chetana pame nasha to, kema bhale tapasa. 70

Nothing is lost aboslutely,
See water changes as the steam,
If consciousness is off totally,
Find out the ocean of soul-stream. 70

Besides, it is the law universal that no object in the world can be totally destroyed. That which once exists can never totally cease to exist. An object may be found in one state at one moment and in the other at next moment or after some time. Science has proved that matter changes but it is never completely destroyed. The atoms of which the material objects are formed remain indestructible though their compositions change. If non-destructibility is proved to be true of material objects how much more easy it is to admit the non-destructibility of the sentient Self which is superior to all material things. ? An earthen pot when broken returns to earth and to nothing else, and a golden ornament to gold. Similarly the sentient Self will maintain its sentience at all times and it will never mix with or merge into its opposite - the non-sentient atoms. Hence the Soul is eternal and indestructible and incapable of merging or transforming itself into non-sentient objects. The disciple is challenged to find out any non-sentient transformation of the sentient self that he can imagine.



Chapter III

Subject : The Self is the 2 Author of its Actions.

(a) The Disciple's Doubt 4

The disciple is convinced of the truth of the second proposition namely that the Soul is eternal. He further doubts the truth of the third proposition namely that the Soul is the author of its actions. He argues -

कर्त्ता जीव न कर्मनो, कर्म ज कर्त्ता कर्म ।
अथवा सहज स्वभाव कां, कर्म जीवनो धर्म ॥७१॥

Kartta jiva na karmano, karma ja kartta karma,
Athava sahaja svabhava ka, karma jivano dharma. 71

The third doubt as the pupil's plea,
The soul himself does no bondage,
Or bondage acts itself ugly,
Affixed by nature, or as knowledge. 71

The soul does not appear to be the author of its actions. Either say that there is a chain of actions, the previous action causing the subsequent one, or that though the soul does no action, actions automatically happen. On the other hand, if it be said that the Soul is the sole author of its actions, to cause actions will be its constitutive nature and then we will have to conclude that since the soul by nature performs actions it can never be free or liberated from them.

आत्मा सदा असंग ने, करे प्रकृति बंध ।
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध ॥७२॥

Atma sada asanga ne, kare prakrti bandha,
Athava ishvaraprerana tethi jiva abandha. 72

The soul is unalloyed for ever,
'Tis bondage that is really bound,
Or God is goading what's soul's power ?
Therefore the soul remains unbound.' 72

Or it may be said that the Soul is always un-attached to Matter *(Prakrti)* and it does not do any action. Only the non-intelligent Matter *(prakrti)* acts and the non-attached Soul though inactive enjoys or suffers the activities of Matter. This is the position of the Samkhya System. The Matter by its activities binds the Soul.

Others believe that the whole world is created by God and He induces the embodied Soul to do all actions. On this ground too, God and not the Soul should be held responsible for the Soul's bondage or freedom. The Soul is not bound since it does not act of its own accord.

माटे मोक्ष उपायनो, कोई न हेतु जणाय ।
कर्मतणुं कर्त्तापणुं, कां नहि, कां नहि जाय ॥७३॥

Mate moksha upayano, koi na hetu janaya,
Karmatanu karttapanu, kan nahi, kan nahi jaya. 73

It's of no use to try for freedom,
The soul binds not, else binds for ever,
Thus I see carelessness is wisdom,
Unchanged is nature whatsoever. 73

On neither of the alternatives shown above can we say, says the disciple, that the Soul is liberated from

the bondage of its actions. An all knowing Soul will not do any action if action brings bondage to it. No person normally cuts his own legs. If actions automatically happen or the previous action causes the subsequent one, the Soul can then be a passive spectator of the series of actions, but it should not suffer from any bondage due to automatic actions. On the Samkhya view also, the *Purusha* or the Soul does not act at all and therefore it is wrong for the Samkhyas to make the Soul suffer for the activities of the non-intelligent *prakrti* i.e. matter, the soul can be held responsible for its actions and not for those of the Matter. Lastly, if God directs the Soul to do or not to do as He pleases then it will be unjust to say that the Soul should suffer for the actions done by it under the compelling inspiration of God, who is the author of the whole universe including the Souls. If the Soul does not act at all it never gets bound by actions and there is no need to think of the Soul's Liberation. If the Soul's nature is to act, and to act is to be bound then Soul can never be liberated as it is impossible for the Soul to change its nature. Hence it is useless to waste time in thinking of the path to Soul's Salvation or Liberation.

(b) The True Teacher's Reply : ५

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ?
जडस्वभाव नहि प्रेरणा, जुओ विचारी धर्म ॥७४॥

Hoya na chetana-prerana, kona grahe to karma ?
Jadasvabhava nahi prerana, juo vichari dharma. 74

In bondage if the soul not acts,
Who can accept the bondage worse ?
Examine minutely the facts,
No conscious acts in lifelessness. 74

Reflecting on the distinct and different natures of the sentient and the non-sentient, it will be evident that all actions *(Karma)* of a living being are induced by the sentient Soul in it. The sentient Soul induces the living body to action and therefore, the Soul is rightly regarded as the author of its actions. The non-sentient body cannot act at all much less can it inspire any action.

जो चेतन करतुं नथी, नथी थतां तो कर्म ।
तेथी सहज स्वभाव नहि, तेम ज नहि जीवधर्म ॥७५॥

Jo chetana kartu nathi, nathi thatan to karma,
Tethi sahaja Svabhava nahi, temaja nahi jivadharma. 75

In any way if soul is still,
No bondage it acquires ever,
It's thus no nature's work so ill,
Nor character of soul's own power. 75

If the sentient Soul does not induce the living body to activity, no actions issue from it. Hence, it is wrong to hold that actions automatically happen or that one action causes another action, on the other hand it is equally wrong to say that as all actions of living beings are induced by the sentient Souls therefore it is the nature of the Soul to induce any actions good or bad. All actions of living beings good, bad or indifferent depend upon their attachments and hatreds. Compelled by a strong attachment to money a man accumulates wealth and impelled by a strong desire to destroy his rival in business he develops hatred towards him and he brings him down when he is strong and his rival is weak and exposed to his attack. The sentient Soul by a strong determination can control and be completely free from attachments and hatreds and thereby it can be free from all bondage to actions. It is a trial of strength, a tug of

war. The aspirations and deep-seated desires of attachment and hatred are very strong but the Soul can assume more strength than they, and being victorious over them it can be completely liberated from all actions. Hence, it is wrong to hold that the Soul's nature is not to induce actions and thereby incur bondage. Nor it is the quality of the Soul to do actions. The Soul's qualities are knowledge, faith and conduct etc. Since on a higher plane the Soul is not related to any action, a philosophy of Soul's liberation as freedom from actions is preached by Jainism. The Soul, reflecting on the nature of the non-sentient and identifying itself with it, owns actions and therefore for it, bondage and freedom are real expereiences. The Soul reflecting on its own nature and being fixed in it is eternally free. The actions are momentary, they come and go, while there is nothing momentary in the Soul.

केवळ होत असंग जो, भासत तने न केम ?
असंग छे परमार्थथी, पण निजभाने तेम ॥७६॥

Kevala hota asanga jo, bhasata tane na kema ?
Asanga chhe parmarthathi, pana nija bhane tema. 76

If soul is so bondageless quite,
To you it appears not why ?
Unalloyed is soul, that's right,
To one who knows his self, else dry. 76

In fine, the Soul led by strong attachment and hatred induces the living body to do actions. If the embodied Soul were for all times non-attached to actions it should have been experienced as such by all persons. The Soul is non-attached to actions from a higher point of view. In ordinary life every embodied Soul is attached to actions and therefore it has to attain liberation from them by adopting a definite discipline

for the purpose. The Soul becomes non-attached to actions only when it clearly knows its ows nature.

कर्त्ता ईश्वर कोई नहि, ईश्वर शुद्ध स्वभाव ।
अथवा प्रेरक ते गण्ये, ईश्वर दोष-प्रभाव ।।७७।।

Kartta ishvara koi nahi, ishvara shuddha svabhava,
Athava preraka te ganye, ishvara dosha-prabhava. 77

God does not bind, nor helps creation,
Perfection (purity) of the soul is God,
If He instigates, where's perfection ?
Nothing He does, such is the Lord. 77

Since according to Jainism the pure and eternal Soul liberated from all actions is God, He can neither create the world nor be the author of the actions of the living beings. Should He be regarded as inducing the Souls to do actions, He will be to that extent defective and that will be a contradiction.

चेतन जो निज भानमां, कर्त्ता आप स्वभाव ।
वर्ते नहि निज भानमां कर्त्ता कर्म-प्रभाव ।।७८।।

Chetana jo nijabhanama, kartta apa svabhava,
Varte nahi nijabhanama, kartta karma-prabhava. 78

If one himself really knows,
The soul behaves in only knowledge,
But binds himself in ignorance,
As childish plays in younger age. 78

If the Soul is Self-conscious it is the author of its manifestations. Till it is not Self-conscious it is the author of the impulses to actions good, bad or indifferent.

The moment the Soul's consciousness turns towards the Soul's fundamental or real nature i.e. pure

sentience, freedom etc., the Soul realizes its real nature and it subsequently functions as it really is. Here it is the author of its own sentient nature in the sense of its manifestations. Till it is ignorant of its real nature, it turns towards the living body and the other non-sentient objects and it becomes the author of impulses to actions good, bad or indifferent.



Chapter IV

Subject : The Soul is Enjoyer and Sufferer of its Actions.

(a) The Disciple's Doubt

The disciple is now convinced of the truth of the third proposition namely that the Soul is the author of its actions. But he has doubts about the fourth proposition namely that the Soul enjoys or suffers the fruits of its actions. He argues -

जीव कर्म कर्त्ता कहो, पण भोक्ता नहि सोय ।
शुं समजे जड कर्म के, फळ परिणामी होय ॥७९॥

Jiva karma kartta kaho, pana bhokta nahi soya;
Shu samaje jada karma ke, phala parinami hoya ? 79

The soul may bind, but not receives,
The fruits thereof, who likes the worse ?
No knowledge lifeless bondage has,
How can it allot the fruit as worth ? 79

Admitting that the embodied Soul acts, it does not necessarily follow that it enjoys the fruits of its actions. All actions are non-sentient and material. The non-sentient matter cannot be said to bring consequences of these actions to sentience and intelligence in non-sentient matter and this is absurd.

फळदाता ईश्वर गण्ये, भोक्तापणुं सधाय ।
एम कह्ये ईश्वरतणुं, ईश्वरपणुं ज जाय ॥८०॥

Phaladata ishvara ganye, bhoktapanu sadhaya,
Ema kahye ishvaratanu, ishvarapanu ja jaya. 80

Believe fruit-giver God impartial,
Defective Godhood sounds unwell,
In any other ways the soul,
Receiver of the fruits, don't tell. 80

If it is said that God is the giver of the fruits of actions to the Soul it can be admitted, that the Soul has got to enjoy or suffer the fruits of its actions. But a question arises as to the propriety of God's interference in Soul's business. Again, God who is non-attached, prefectly liberated Soul, in His pure and perfect nature cannot be interested in adjusting actions and fruits thereof with the Souls. It seems to be quite an uncalled for and interminable botheration. However if God indulges in it, He will be full of faults and ultimately He will lose His Godhood.

ईश्वर सिद्ध थया विना, जगत नियम नहि होय ।
पछी शुभाशुभ कर्मनां, भोग्यस्थान नहि कोय ॥८१॥

Ishvara siddha thaya vina, jagata niyama nahi hoya,
Pachhi shubhashubha karmana, bhogyasthana nahi koya. 81

Without good God chaos must shine,
No proper place for good, bad deeds,
To distribute ill fruits or fine,
Impartial person must be needs. 81

If the existence of God as the power that makes for order and system in the world is challenged and is to be set aside for want of adequate proof, one will have to admit complete anarchy and chaos in the world and as a consequence we will be forced to say that there is no such arrangement in nature as good begets good and evil, evil. Nor can we think of Heaven and

Hell as rewards for saints and sinners respectively. Under such circumstances one has to admit that the Soul has not to enjoy or suffer the fruits of its actions.

(b) The True Teacher's Reply

भावकर्म निज कल्पना, माटे चेतनरूप ।
जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥८२॥

Bhavakarma nija kalpana, mate chetanarupa,
Jivaviryani sphurana, grahana kare jadadhupa. 82

The soul-activity is animate all,
Impure thoughts are self-bondages,
Soul-strength vibrates, infinite small-
Gas-forms of bondage form the cage. 82

Actions are of two types : sentient and non-sentient. The disciple has referred only to the non-sentient actions. The Soul's deluded imagination originates sentient actions such as impules, desires etc. They induce the Soul's energy to work in attracting to it the superfine material elements *(Karma-vargana)* and the latter intertwine with the Soul resulting in its bondage. This is how the Soul is said to be bound by material actions.

झेर सुधा समजे नहीं, जीव खाय फळ थाय ।
एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय ॥८३॥

Jhera sudha samaje nahi, jiva khaya phala thaya,
Ema shubhashubha karmanu, bhoktapanu janaya. 83

Understands not nector or poison,
That it should cure or kill the eater,
The soul gets fruits of what is eaten,
Thus bondage bears fruits bad or sweeter. 83

A non-sentient matter cannot know its qualities or effects. For example, nector and poison have their objective qualities. As material objects they do not know their qualities and their effects, nor do they know whom théy will benefit or harm, but they help or harm a living being who takes them. Nector regains life, poison ends it. Similarly material actions have their objective nature, though they are incapable of knowing it. The Soul has a certain type of interest in doing an action and according to interest good or bad, it enjoys or suffers when its actions yield it fruits.

एक रांक ने एक नृप, ए आदि जे भेद ।
कारण विना न कार्य ते, ते ज शुभाशुभ वेद्य ॥८४॥

Eka ranka ne eka nrpa, e adi je bheda,
Karana vina na karya te, te ja shubhashubha vedya. 84

See one errant and one empress,
Without some cause, no results strange,
Both human beings, unevenness-
Is due to bad or good bondage. 84

The results of good and bad actions are unmistakably experienced, enjoyed or suffered by living beings in this world. We find in the world the differences of the prince and the pauper. One is born with a silver spoon in his mouth while to the other the whole life is a burden, a tale of series of unsuccessful struggles and frustrations. According to the law of causation there is no effect without a cause. The differences of status and enjoyment or suffering found in society must have their causes. One must admit therefore that if a man suffers for no fault of his in present life he does so for some of his bad actions of the past life. Similarly if a man enjoys good of life without being good in his present life, he does so for

some of his good deeds of the past life. By this unfailing law - ``as you sow, so you reap", every Soul has to enjoy or suffer the fruits of his good or bad actions done in the past.

फळदाता ईश्वरतणी, एमां नथी जरूर ।
कर्म स्वभावे परिणमे, थाय भोगथी दूर ॥८५॥

Phaladata ishvaratani, ema nathi jarura,
Karma svabhave pariname, thaya bhogathi dura. 85

Fruit-giver God is not required,
By nature bondage fructifies,
No more the soul the juice enjoyed,
The bondage falls, without surprise. 85

The actions done by the Soul have in them the natural potency of yielding definite fruits. Like nector and poison all good and bad deeds yield appropriate results, and thereafter they become ineffective. The Soul becomes free from its actions only after it enjoys or suffers the fruits thereof. There is no need to posit God as the giver of rewards or punishments as fruits of the Soul's actions. Do we not find that a small seed has a potency to develop into a huge tree ? Do we not find that the words of men create conflicts and lead to war, that they work sharper and stronger than the deadly weapons ? Do we not observe that a man-made machine say a railway engine carries away his loads ? From these examples, it is easy to hold that actions of the Soul have a natural power to yield definite fruits without fail.

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव ।
गहन वात छे शिष्य आ, कही संक्षेपे साव ॥८६॥

Te te bhogya visheshana, sthanaka dravya svabhava,
Gahana vata chhe shishya a, kahi sankshepe sava. 86

The place and things of various kinds,
There are eternal heaven and hell,
The truth is deep beyond your finds,
It's here exposed in a nut-shell. 86

From the cosmic point of view every substance is higher, middle or lower, according as it is pure, mixed or impure. Every Soul cherishes his good, bad or mixed motives while doing any actions. Accordingly it will go to the higher world (Heaven), the nether world (Hell) or the middle world (the Earth) to enjoy or suffer the fruits of its actions impelled by these motives.

The special nature of the Soul and its body is to feel elevated by good actions, depressed by bad actions and have mixed feelings by partly good and partly bad actions. And from the point of view of the law of justice it is quite correct to admit that Heaven and Hell are by nature places of enjoyment and suffering for the good and bad Souls respectively. They are not specially made by God. The philosophy of actions and the places of enjoying or suffering their fruits in Heaven, Hell, etc, is very difficult to grasp, it has been described in detail in relevant scriptures. Only its brief idea is given here. Ananda Shravaka by his spiritually enlightened vision could see the world of the Gods *(Deva)*. By rightly digesting the revealed truths received from the scriptures and the enlightened Guru one can easily know the whence and whither of a particular Soul. Such knowledge is also very deep and difficult to grasp.



Chapter V

Subject : The Soul can be Liberated

(a) The Disciple's Doubt

कर्त्ता भोक्ता जीव हो, पण तेनो नहि मोक्ष ।
वीत्यो काळ अनंत पण, वर्तमान छे दोष ॥८७॥

Kartta bhokta jive ho, pana teno nahi moksha;
Vityo kala ananta pana, vartamana chhe dosha. 87

The Soul may bind and get the fruit,
But never can it get the freedom,
Infinite time has passed, the root-
Of birth and death is not undone. 87

The disciple is now convinced of the truth of the third and the fourth propositions namely that the soul is the author of its actions and it has to enjoy or suffer the fruits thereof. He further doubts the truth of the fifth porposition namely that the soul can be liberated.

The disciple is convinced by his Guru's arguments and proofs that the Soul owns actions and enjoys or suffers the fruits thereof. But he has doubts about the Soul's liberation. He argues -

I admit that the Soul does actions and enjoys or suffers the fruits thereof. But how can I admit that the Soul can be liberated or that it can be absolutely freed from the bondage of actions ? The Soul has gone on doing actions in its endless past, therefore it was bound during its long history. Even in the present it follows its age-old habit of doing actions. It means that the fault of

the Soul namely to do actions and thereby to incur bondage was with it in endless past and continues to be with it at present. That which could not be removed in the endless past, nor in its present, could easily be held to be irremovable even in its future. Looking to the past and the present of this fault of the Soul, its total removal in the future or the Soul's liberation seems to be inconceivable and impossible. Hence, to wish for the Soul's liberation is to live in a fool's paradise.

शुभ करे फळ भोगवे, देवादि गति मांय ।
अशुभ करे नरकादि फळ, कर्म रहित न क्यांय ॥८८॥

Shubha kare phala bhogave, devadi gatimaya,
Ashubha kare narakadi phala, karmarahita na kyaya. 88

Good deeds give heaven and bad, hell,
The soul is errent and world wheel,
What state is bondageless, please tell,
Try any way, result is nil. 88

Under the circumstances one should not think of the Soul's freedom at all. The Soul was never free and will never be free. At best we can admit that the Soul can choose to do good, bad or mixed actions, and that doing good actions leads it to Heaven, bad actions to Hell and mixed actions to the middle world the Earth, to enjoy or suffer the fruits of its actions. Do good actions to enjoy their fruits in Heaven etc. Do bad actions and suffer intense agonies in Hell etc. In none of the four kinds of the living beings Gods, devils, men and lower animals the Soul is free from bondage of actions.

(b) The True Teacher's Reply ९

जेम शुभाशुभ कर्मपद, जाण्यां सफळ प्रमाण ।
तेम निवृत्ति सफळता, माटे मोक्ष सुजाण ॥८९॥

Jema shubhashubha karmapada, janya saphala pramana,
Tema nivrutti saphalata, mate moksha sujana. 89

As good or bad deeds give the fruit,
Non-action too is fruitful, due,
O ! wise, with talent see acute-
There's freedom from the bondage true. 89

O my disciple, as you have realized that the Soul does good or bad actions and therefore it enjoys or suffers the fruits thereof, so should you know, O intelligent one, that the detachment from actions yields positive fruit and it is liberation. Do actions and be bound by them, cease to do them and be free from their bondage. It is possible for Soul to refrain from doing actions and therefore liberation as its result is not only unthinkable but practicable and real.

वीत्यो काळ अनंत ते, कर्म शुभाशुभ भाव ।
तेह शुभाशुभ छेदतां, ऊपजे मोक्ष स्वभाव ॥९०॥

Vityo kala ananta te, karma shubhashubha bhava,
Teha shubhashubha chhedata, upaje moksha svabhava. 90

Infinite time has passed till now,
For good or bad ideas maintain-
The chain of bondage anyhow,
At hand is freedom, break the chain. 90

It is true that the Soul wasted away its endless past in doing good and bad actions, but it never stopped or refrained from doing them. Nor does it do so in the present. It could not do otherwise as it was attached to them, as it felt as if doing actions was its real nature. If the Soul is now made to decide clearly that its nature is to be free from actions and not to be attached to them, it can start its life anew and by developing a spirit of complete detachment to all actions and their fruits, it

can achieve liberation. A strong apathy towards the Soul's bondage is absolutely essential for the discovery of the path to liberation. The Soul's impatience for liberation is a welcome sign for its spiritual progress. One must strongly feel the loss of peace to obtain peace.

To firmly reside in one's own nature i.e. to behave as a Soul free from actions is not possible without a clear and firm conviction of the Soul's true nature. The bound Soul must realize that it is led by ignorance and actions, that it is in a state of misery and distress, that it is tormented by the cycle of birth and death. Only then such a soul will search out an enlightened Guru, and following his guidance in letter and spirit it will be enlightened to know its own nature. Then it clearly knows what is soul's liberation and the path to it. The guidance of the enlightened Guru, the disciple's implicit faith in it and his conscious effort at strict obedience to his Guru's advice definitely bring to the disciple a right understanding of the Soul's nature. In order to bring this about, the bound Soul must feel strongly uneasy at the ways of the world and it must strongly aspire for its liberation from them. The human Soul must realize the importance of the human birth as it is only in human birth that it can search out an enlightened Guru and by his help attain to liberation. Such an excellent and unique opportunity for the Soul should not be wasted away. What could not be done by the Soul in its endless past could be achieved in its human birth simply by consciously following the teaching of an enlightened Guru, who knows the path to Soul's liberation and therefore one who is capable of leading his disciple to success. Therefore once the enlightened Guru is accepted as a guide, one should devote all energies to his guidance and eventually free one's Soul.

देहादिक संयोगनो, आत्यंतिक वियोग ।
सिद्ध मोक्ष शाश्वतपदे, निज अनंत सुखभोग ॥९१॥

Dehadika samyogano, atyantika viyoga,
Siddha moksha shashvata pade, nija ananta sukhabhoga. 91

Absolute loss of bodies and all,
Puts forth the freedom-state-renown,
Eternal status of the soul,
With happiness infinite own. 91

The Soul in its endless past has experienced many a time its separation from mental, vital and physical contacts. But such separations were temporary. It left one body to enter another. But nowhere did it absolutely disconnect itself from attachments of all kind, while its absolute separation from all sorts of contacts brings with it the experience of complete Self-realization. A completely self-realized or a liberated Soul enjoys for ever its natural and eternal bliss. A Soul free from all actions enjoys liberation. When attached to actions good or bad the Soul invites a series of births. In contact with different bodies the Soul gets associated with other external objects and thereby it forms strong attachment and hatred towards them. This cycle of the worldly life of the Soul is carried to the present from endless past. The very soul becomes a `Siddha' or a completely liberated Soul when it gets freed from all attachments and actions.



Chapter VI

Subject : There is a Path of Soul's Liberation

(a) The Disciple's Doubt

होय कदापि मोक्षपद, नहि अविरोध उपाय ।
कर्मो काळ अनंतनां, शाथी छेद्यां जाय ? ॥९२॥

Hoya kadapi mokshapada, nahi avirodha upaya,
Karmo kala anantana, shathi chhedya jaya ? 92

May there be freedom of the soul,
There's no irrefutable means,
By which, of time infinite all-
The bondages may lose bobbins. 92

The disciple admits the reality of liberation for the Soul. But he has a further doubt about the truth of the sixth proposition namely that there is a sure path to Soul's Salvation or Liberation. He argues that there is such a heap of the actions done by the Soul in its countless past lives, that to expect their complete extinction in the short span of its present life is almost impossible. He respectfully asks his Guru, therefore, to show him a path to Soul's salvation that is flawless and acceptable to all.

अथवा मत दर्शन घणां, कहे उपाय अनेक ।
तेमां मत साचो कयो, बने न एह विवेक ॥९३॥

Athva mata darshana ghana, kahe upaya aneka,
Tema mata sacho kayo, bane na eha viveka. 93

Or many a creed and schools of Thought,
Show steps to freedom differently,
What step is true, I can't make out,
What must I choose, (I) ask reverently. 93

Supposing for the sake of argument that a man can be free from all actions in his present short life, the fundamental question remains. Every system of philosophy and religion formulates its own path for Soul's salvation and claims its infallibility and superiority. When there are many such systems it is difficult to decide as to which of the proposed paths to liberation is correct and worthy of adoption by a true seeker of the Self. In the atmosphere of diverse alternative paths to liberation one cannot easily discriminate the right path from the wrong ones.

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष ।
एनो निश्चय ना बने, घणा भेद ए दोष ॥९४॥

Kai jatima moksha chhe, kaya veshama moksha,
Eno nishchaya na bane, ghana bheda e dosha. 94

What caste or garb leads one to freedom,
Is not determined, all differ,
The true religion must be one,
So many baffle, when they whisper. 94

In the world one religion holds that a Soul in order to be liberated must be born in a Brahmin family, the other holds that the Soul in a woman's body does not deserve liberation. In the third we may find that there are various orders of the disciples and they adopt different uniforms for their identification. Under these circumstances no one decides clearly and once for all, the caste and the uniform the soul should be in for liberation. The diverse opinions divide the disciple's mind

and confuse his thinking. This could not happen if there were an universally approved single path to Soul's liberation. The many paths of liberation proposed by the various systems of philosophy and religion are not only different but are mutually conflicting. Therefore they appear to be all wrong without exception. Conflict of opinions in religion is its great fault.

तेथी एम जणाय छे, मळे न मोक्ष उपा[redacted] ।
जीवादि जाण्या तणो, शो उपकार ज थाय ? ॥९५॥

Tethi ema janaya chhe, male na moksha upaya,
Jivadi janya tano, sho upakara ja thaya ? 95

Thus I conclude the means of freedom,
Does not exist in any way,
What is the use of such a wisdom,
Of soul's existence, ever-stay ? 95

Therefore it may be concluded that one cannot know the universally accepted path to liberation since there is none such. If there is no un-failing path to liberation it is futile to know the ultimate nature of the Soul.

On the contrary the knowledge of the real nature of the Soul will bring us more pain when we cannot find a means to realize it. To know and pine for what one cannot achieve is extremely distressing.

The disciple concludes

पांचे उत्तरथी थयुं, समाधान सर्वांग ।
समजुं मोक्ष उपाय तो, उदय उदय सद्भाग्य ॥९६॥

Panche uttarathi thayu, samadhana sarvanga,
Samaju moksha upaya to, udaya udaya sadbhagya. 96

Your five replies satisfied me,
About that I am doubtless now,
If I now know the means ah ! me !
Full fortunate I feel freed how ! 96

I am completely satisfied with your replies to my first five doubts. I should consider myself the most fortunate one, would I get similar satisfaction regarding my sixth and the last doubt.

The disciple has developed firm faith in the state of Soul's liberation and so intense is his desire for liberation that should he come to know a sure path to Soul's salvation, he would headlong plunge into it, would never leave it and would leave no stone unturned to obtain salvation. He has now a firm faith in his Master and he is sure that once his Master shows him the path of liberation, he will follow it and will quickly obtain liberation. Therefore in a joyful mood he says that he is away from liberation only till he hears about the sure path to it. In this stanza the words *"Udaya udaya sadbhagya"* suggest the fitness of the disciple for obtaining liberation. The disciple is intent on acting up to his Master's guidance in the subject. In the beginning the disciple was pessimistic and depressed in view of the different and conflicting paths of liberation preached by various systems of Philosophy and religion, and he felt that there was no sure path to Soul's Salvation, but when he put his doubt to his Master he regained his faith in the capacity of his master to dispel all his doubts and lead him to Liberation. Therefore he became joyful and optimistic.

(b) The True Teacher's Reply :

पांचे उत्तरथी थई, आत्मा विषे प्रतीत ।
थाशे मोक्षोपायनी, सहज प्रतीत ए रीत ॥९७॥

Panche uttarathi thai, atma vishe pratita,
Thashe mokshopayani, sahaja pratita e rita. 97

Convinced you are of five replies,
The same way means you shall know soon,
An answer comes, the doubt soon flies,
The way to freedom is a boon. 97

May you be assured that you shall know from me the sure means to Soul's liberation and so your sixth and the last doubt will be easily dispelled as in the case of your first five doubts. The Self in you will as a rule realize and assent to what I say about the path of Soul's liberation as it has so done in the case of your previous doubts.

कर्मभाव अज्ञान छे, मोक्षभाव निजवास ।
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश ॥९८॥

Karmabhava ajnana chhe, mokshabhava nijavasa,
Andhakara ajnana sama, nashe jnana prakasha. 98

The bondage-cause is self-ignorance,
Self-steadiness is freedom-cause,
Ignorance is like darkness, trance,
The knowledge-torch brings it to pause. 98

Ignorance of one's real nature is the cause of Soul's bondage and actions. The Self-equipoise of the Soul is the cause of its liberation. Ignorance is destroyed by knowledge as darkness is dispelled by light. The light of the real nature of the Soul will destroy the darkness of Soul's ignorance

The Soul must decide that its true nature is quite different from that of the body and the worldly objects, that ultimately it has to settle in its true nature finally renouncing all wanderings in the not-self. Knowledge is

the nature of the Soul. Ignorance associates the Soul with actions. Therefore ignorance is compared with darkness. Attachment and hatred are raised by ignorance and they enshackle the Soul in the worldly cycle of birth and death. At the dawn of knowledge the Soul and the non-sentient objects appear in their true colours and a realization of the Soul, as quite distinct from and unrelated to the body, results. The Soul becomes fearless and free from the cycle of birth and death.

जे . जे कारण बंधनां, तेह बंधनो पंथ ।
ते कारण छेदक दशा, मोक्षपंथ भवअंत ॥९९॥

Je je karana bandhana, teha bandhano pantha,
Te karana chhedaka dasha, mokshapantha bhava anta. 99

The bondage-causes whatsoever,
Follow path of bondages,
Destroy those causes, being clever,
That path of freedom for all ages. 99

That which causes bondage is the path to bondage and that which causes liberation is the path to liberation. The Soul's state in which the causes of bondage are destroyed is the path of liberation and so it leads to the end of the Soul's cycle of birth and death.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ ।
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ ॥१००॥

Raga, dvesha, ajnana e, mukhya karmani grantha,
Thaya nivrutti jehathi, te ja mokshano pantha, 100

Attachment, hatred, ignorance-
Are three chief knots of bondages,

The path of freedom, find at once,
If they fall off, leave no traces. 100

The fundamental knots of bondage and action are three-attachment, hatred and ignorance. That by which these three knots can be loosened and destroyed is the path to liberation.

Infatuated behaviour of the Soul due to its attachment and hatred and wrong understanding of the nature of the Soul or ignorance of the Soul's real nature are together the fundamental source of all actions. The chief cause of Soul's bondage is the Soul's feeling of oneness with its actions. Actions of the past life may fructify in the present life but if the soul develops attachment to them it gets further involved in the cycle of birth and death. If the Soul develops non-attachment and equanimity or indifference to them the knots of actions get gradually loose and it is freed from them. It is also freed from fresh actions as it is non-attached to all that is the not-self.

आत्मा सत् चैतन्यमय, सर्वाभास रहित ।
जेथी केवळ पामिये, मोक्षपंथ ते रीत ॥१०१॥

Atma sat chaitanyamaya, sarvabhasa rahita,
Jethi kevala pamiye, mokshapantha te rita. 101

The soul that's living, conscious, beauty,
Quite free from all deluding views,
That leads to perfect purity,
Serves for the means of freedom huge. 101

The Self or the Soul is an eternal indestructible substance, and its fundamental characteristic is sentience. It shines by its own light (knowledge) and illumines all other objects around it. The way by which this absolute pure nature of the Soul can be realized

and experienced is the sure method of Soul's salvation. Many people, not knowing the Soul, imagine it to be a fancy or an illusion and by such experiences they declare that they have seen the Soul. Some believe that the Soul is the controlled breath. Others imagine that the light they sometimes see in their meditation is the Soul. The activity of the living body is the criterion of life in it. Some people believe that the criterion of life is the same as the criterion of Soul.

But the correct path of Soul's Salvation is that of experiencing its true nature as pure, absolute, eternal, sentience, free from all contacts. And this experience is quite different from the beliefs mentioned above.

कर्म अनंत प्रकारनां, तेमां मुख्ये आठ ।
तेमां मुख्ये मोहनीय, हणाय ते कहुं पाठ ॥१०२॥

Karma ananta prakarana, tema mukhye atha,
Tema mukhye mohaniya, hanaya te kahu patha. 102

The bondage has infinite forms,
The chief are eight, with one foremost,
'Deluding Karma' the name adorns,
To cut it off, take pains utmost. 102

There are infinite varieties of actions, chief of them being eight. Of these eight varieties the most prominent is one-deluding action *(Mohniya karma)* which infatuates the Soul and misleads it. The method of destroying it is described below.

In reply to the disciple's question as to 'how can actions of infinite time be destroyed ?' the Guru maintains that the Soul's characteristic attributes are infinite and the actions of one or the other types cloud these infinite attributes and make them ineffective. Therefore the varieties of the actions are also infinite in

number. It may also be said that the Soul's bondage of actions is determined by its inclinations and as they are infinite in number the varieties of actions too are infinite. But these varieties of actions can be classified in *eight main types. Of these eight varieties of actions the most common and important one is the infatuating or deluding action. It effectively binds the Soul. It is compared with liquor. As a man under the influence of liquor totally forgets himself and does many actions un-becoming him, so does the soul under the influence of Self-ignorance cherish many dreams and whims and holds wrong beliefs. It believes that its body is its self, that sense-enjoyment is the source of abiding pleasure and happiness, that its body is holy, that there is no soul apart from living body. Misguided by such beliefs the Soul behaves with prejudices and meets with confusion and chaos, and it gets entangled in feverish activities. If the infatuating action is rendered ineffective and destroyed then all the rest of the actions get easily gone.

कर्म मोहनीय भेद बे, दर्शन चारित्र नाम ।
हणे बोध वीतरागता, अचूक उपाय आम ॥१०३॥

Karma mohaniya bheda be, darshana charitra nama,
Hane bodha vitaragata, achuka upaya ama 103

It pollutes Faith and Conduct both,
Unfailing means accordingly,
Enlightenment by Teacher's truth,
Unattachment true distinctly. 103

There are two types of the infatuating actions. The one is called the *Darshana Mohaniya* the action which clouds the soul's faith in its nature. In it the Soul confuses the transient with the eternal, the changing with the

* *1 Jnanavaraniya 2 Darshanavarniya 3 Vedaniya 4 Mohaniya 5 Ayu 6 Nama 7 Gotra 8 Antaraya*

permanent. The Soul under the influence of this action considers the not-self, as the Self and the Self as the not-self. The second is called the *Charitra Mohaniya,* the dispositions of the past life-aggressive passions *(Kashaya)* and mild passions *(No-kashaya)* which hinder the Soul from renouncing the world and which disturb and obstruct the Soul's abidance in its true nature. The first type of infatuating actions *(Darshana Mohaniya karma)* can be destroyed by the knowledge of the Soul's true nature, the second type of infatuating actions *(Charitra Mohaniya karma)* is destroyed by a spirit of non-attachment. Wrong understanding is *Darshana Mohaniya karma.* Its opposite is the right knowledge of the nature of the Self. Infatuating behaviour *(Charitra Mohaniya Karma)* results from attachment and its opposite is a spirit of complete non-attachment to the worldly objects. As darkness is dispelled by light, right knowledge of the nature of the Self and behaviour guided by a spirit of non-attachment are the sure remedies to remove the clouds of *Darshana Mohinaya Karma* disturbing the Soul's natural Self-equipoise. For, a right knowledge of the nature of the Self results from following the experienced advices of a true and enlightened Teacher. Only then these advices are appreciated and acted upon by the disciple. As a result the disciple sets his firm faith and love in his Master and consequently realises his true nature. When the disciple after a clear conviction of the true nature of the Self acts on the advice of his Master, his attachments to the world get removed and he strongly makes efforts for abiding in his true nature.

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह ।
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह ॥१०४॥

Karma bandha krodhadithi, hane kshamadika teha,
Pratyaksha anubhava sarvane, ema sho sandeha ? 104

All experience that passions bind,
Their antidotes as forgiveness,
Make one free from that bondage-kind,
No doubt there is, it's common sense. 104

By anger etc. the soul is bound by actions. By forgiveness etc. the Soul is freed from the bondage of the very actions that is to say that anger is stopped or controlled by forgiveness, pride by humility, deceit by frankness, greed by contentment, likes and dislikes by a spirit of unconcernedness etc. This is the proper method of removing the binding effect of the actions. That way lies freedom and salvation, and this is or can be the matter of everybody's experience. Anger, infatuation, etc. can be controlled and removed. One who stops the binding effect of actions paves the way for a state of complete freedom from actions. This is or can be experienced here and now in this world. Then where is the ground for doubt regarding the way of Soul's Salvation ? In order to destroy the *Kashaya* and *No-kashaya* i.e. the *Charitra Mohaniya Karma* one should not indulge in anger, pride, deceit and greed. In short, one should develop a life burning with a spirit of non-attachment and indifference to all worldly pleasures. To some extent this practical method of Self-improvement is a matter of expreience of every human being. Once the right path is decided, one should start acting up to it, and not remain in an unhappy state of doubt and indecision.

छोडी मत दर्शन तणो, आग्रह तेम विकल्प ।
कह्यो मार्ग आ साधशे, जन्म तेहना अल्प ॥१०५॥

Chhodi mata darshana-tano, agraha tema vikalpa,
Kahyo marga a sadhashe, janma tehana alpa. 105

If one gives up self-guiding whim,
And blind religious persuit, creed,

By following this Gospel-cream,
He has few births, no doubt indeed ! 105

One is likely to believe in a path of Soul's salvation as imagined by him to be the only path or as accepted by him as a result of his prejudices or as a result of his family training and social customs and beliefs. Accordingly he will try to emphasise its strong points and explain away its weak points, he will give his own definitions of Self-realization and Soul-saving knowledge. Such an attitude keeps one away from the vision of truth. The moment one becomes the disciple of an enlightened Guru, he should set aside his likes and dislikes, prides and prejudices and he should scrupulously follow the path of salvation laid down by his Guru. Those who will act up to the advice of their enlightened Guru and follow the path of Soul's salvation as described above, leaving aside their doubts and prejudices will be completely liberated from the worldly cycle of birth and death in a short time i.e. in the present life or in a few births. Led by one's own whims one may make persistent efforts at liberation for ages, but he will never gain the Soul-saving knowledge. On the contrary following the advice of an enlightened Guru one may attain to liberation in a surprisingly short period of time.

षट्पदनां षट्प्रश्न तें, पूछ्यां करी विचार ।
ते पदनी सर्वांगता, मोक्षमार्ग निर्धार ॥१०६॥

Shatpadana shatprashna te, puchhya kari vichara,
Te padani sarvangata mokshamarga nirdhara. 106

Six questions of six doctrines asked,
Foundation of True Faith They lay,
If mind in these is doubtless fixed,
The path of freedom that's, saints say. 106

O my disciple, your six questions on the six fundamental truths cover the general doubts of many prominent thinkers of the world about the nature of the Self. The Six replies given here cover everything that needs be said about the Self, its existence and eternity, its relations to actions, its bondage and Salvation and the method of Salvation. All the six truths have been here established beyond any shadow of doubt. Whosoever understands all these truths and lives up to them attains to Liberation without any reservation. Whosoever disregards anyone of these six truths due to his one sidedness does not get liberated.

जाति, वेषनो भेद नहि, कह्यो मार्ग जो होय ।
साधे ते मुक्ति लहे, एमां भेद न कोय ॥१०७॥

Jati veshano bheda nahi, kahyo marga jo hoya,
Sadhe te mukti lahe, ema bheda na koya. 107

Look not to caste-or garb-distinction,
The path aforesaid is essential,
Whoever takes it gets Liberation,
No distinction in status final. 107

The birth in a particular community, gender or the use of any religion's uniform have no bearing on the knowledge of the Self nor on the attainment of Soul's salvation. One may belong to any sex, community, creed, or religion or race but if he becomes the disciple of an enlightened Guru, follows his advice and acts up to the path of liberation as laid down above, he obtains Liberation without fail. For all souls the path of Liberation is the same, and it is the knowledge of life in the Self. One has to change his attitude, he has to turn away from the world and the objects of the senses and has to concentrate his attention to and interest in the Self. One may know and accept the path of Salvation

and yet may not act upto it or may be sluggish about it, then to that extent he keeps himself away from liberation. Attainment of the Self consists in one's active effort to destroy the binding effect of actions.

The qualities of a true self-seeker or the Spiritual aspirant for Liberation

कषायनी उपशांतता, मात्र मोक्ष अभिलाष ।
भवे खेद अंतर दया, ते कहीए जिज्ञास ॥१०८॥

Kashayani upashnatata, matra moksha abhilasha,
Bhave kheda antaradaya, te kahiye jijnasa. 108

Mark knowledge-thirst : inner compassion,
Suppression of all passions four,
The hope of only Liberation,
Dejection of such rebirth-tour. 108

One whose spiritual enemies such as anger etc. have been gradually disarmed and are nearing destruction, one whose only desire is his Soul's Salvation and consequently one who is indifferent to the worldly pleasures and is full of sincere compassion for all living beings is the true spiritual aspirant for Liberation. Such a spiritual aspirant realises the futility of worldly joys and sorrows and knows that the worldly life has no place for abiding spiritual happiness. On the other hand, he regards the world as a source of afflictions and tortures. He decides that his Soul is unhappy with the worldly life and that he must leave it for a better spiritual life and find out the most effective way to it. This is his burning passion. A step further, a spiritual aspirant desires that all his fellow beings should also try for Liberation, renouncing like him, all the worldly pleasures.

ते जिज्ञासु जीवने, थाय सद्‌गुरुबोध ।
तो पामे समकितने, वर्ते अंतरशोध ॥१०९॥

Te jijnasu jivane, thaya sadguru bodha,
To pame samakitane, varte antara shodha. 109

To such aspirants true Teacher's preaching,
Inculcates faith, awakeness vision,
They are inspired by such true teaching,
They deeply think for purification. 109

Should such a spiritual aspirant get the advice of an enlightened Guru, he will have unswerving faith *(Samakita)* in his Guru's advice and teachings and by following his Guru he will start Self-improvement. He will find out and remove his faults and purify his being by upright thought and action. As engaged in internal Self-improvement he will employ all his energies towards it and will attain to Salvation.

मत दर्शन आग्रह तजी, वर्ते सद्‌गुरु लक्ष ।
लहे शुद्ध समकित ते, जेमां भेद न पक्ष ॥११०॥

Mata darshana agraha taji, varte sadguru laksha,
Lahe shuddha samakita te, jema bheda na paksha. 110

They give up bias for blind faith,
Self-guiding views, follow precept-
Of true Teachers, earn right pure faith,
Where's no discord or party-spirit. 110

Such a Soul will set aside all his religious and other prejudices and will whole-heartedly follow his Guru's advice and teachings. As a result he himself realizes the nature of pure Self. He realizes that the Self-realization is certain, indubitable and beyond all theoretical religious differences. There may be minor differences in the practice of the seekers of Soul's

Salvation due to their different circumstances, situations and stages and the differences in the modes of advice of different enlightened Gurus. But doctrinally the goal for all aspirants is Soul's Salvation and so they will have similar experiences regarding the nature of the Self. The religion consisting in the experience of the nature of the Self is same for all aspirants, may they belong to different communities, creeds or religious orders.

वर्ते निजस्वभावनो, अनुभव लक्ष प्रतीत ।
वृत्ति वहे निजभावमां, परमार्थे समकित ॥१११॥

Varte nija svabhavano, anubhava laksha pratita,
Vrutti vahe nijabhavama, paramarthe samakita. 111

Either they have soul-experience,
Attention to it continuous,
Or self - existence - conviction,
Internal vision's Faith so glorious. 111

Such an aspirant of the Self realizes the true Self and always tries to retain and prolong the realization. When he is unable to do so due to adverse circumstances, he has still fixed interest in his constant attraction for it. In case he forgets both he atleast retains the right understanding that the Soul is totally different from the body and the rest.

वर्धमान समकित थई, टाळे मिथ्याभास ।
उदय थाय चारित्रनो, वीतरागपद वास ॥११२॥

Vardhamana samakita thai, tale mithyabhasa,
Udaya thaya charitrano, vitaraga pada vasa. 112

As Faith grows deep, false faith falls down,
Rises right conduct gradually,
Full non-attachment is the crown,
Of conduct right perpetually. 112

The progressive right understanding of the nature of the Self becomes intense and removes misgivings of the Soul-joys and sorrows etc. and helps the Soul to maintain its Self-abidance and a state of absolute non-attachment arising from total destruction of attachment, hatred, etc.

केवळ निजस्वभावनुं, अखंड वर्ते ज्ञान ।
कहीए केवळज्ञान ते, देह छतां निर्वाण ॥११३॥

Kevala nijasvabhavanu, akhanda varte jnana,
Kahiye kevalajnana te, deha chhata nirvana. 113

Continuous flow of knowledge pure,
Of one's self-nature unalloyed,
Is termed the perfect knowledge sure,
Liberated he is though embodied. 113

In such a state the aspirant has the absolute and incessant knowledge of the nature of the Self. It is free from all illusions and limitations. It is ever irreducible and indestructible and so it is called absolute knowledge. The Soul with the absolute knowledge experiences highest liberation though it is embodied. In brief, non-attachment brings Liberation or Salvation. Even when the Destructive actions *(Ghati Karma)* of a released living soul *(Jivan-mukta)* are destroyed his non-destructive actions *(Aghati kama)* still remain and so he continues to live. Inspite of his bodily life he is just like a totally liberated master Self. Such living souls are Gods in living human bodies.

कोटि वर्षनुं स्वप्न पण, जाग्रत थतां शमाय ।
तेम विभाव अनादिनो, ज्ञान थतां दूर थाय ॥११४॥

Koti varshanu svapna pana, jagrata thata shamaya,
Tema vibhava anadino, jnana thata dura thaya. 114

A dream of million years ends soon,
When one awakes, so self-knowledge,
When shines, goes off one's self-delusion,
Of time eternal : it's not strange. 114

From times immemorial the embodied soul wrongly believes and acts as if he is a body and not a Self. He identifies himself with the activities of the body not knowing the nature of the Self in him. But the moment he receives the absolute knowledge of the nature of the Self, all his past mistakes and shortcomings are removed like a removal of a long dream by return to wakefulness. The dawn of absolute knowledge in the Soul destroys in a wink all his ignorance of the endless past.

छूटे देहाध्यास तो, नहि कर्त्ता तुं कर्म ।
नहि भोक्ता तुं तेहनो, ए ज धर्मनो मर्म ॥११५॥

Chhute dehadhyasa to, nahi kartta tu karma,
Nahi bhokta tu tehano, e ja dharmano marma. 115

Let go the body-infatuation,
And you will not have bondage new,
You will not have deed-fruition,
This is Religion's secret true. 115

O my disciple, if your delusion- that you are the body etc. and not the Self is removed, you will realize your pure Self and you will no more be the author of actions or the enjoyer of the fruits thereof.

The root-cause of all miseries consists in the Soul's ignorance i.e. in its Self-identification with the body and bodily activities and considering one's wife and children as one's own. This is called Self-delusion. Therefore one should learn to distinguish between the Self and the body etc. - the Self as the sentient knower and

seer, the body etc. as the non-sentient objects, the known. Attachment, hatred etc. are born of ignorance. The knowledge of the nature of the Self removes it and then such an enlightened Soul realizes the Self as the seer and not the author of actions nor the enjoyer of the fruits thereof.

To remove the Soul's delusion of believing the body etc. as the Self is to destroy the existing actions binding the Soul and not to create the fresh ones, and that is the secret of religion. All religious methods aim at removing the Soul's attachment to the body etc. The more non-attached one is the more truly religious he is known.

ए ज धर्मथी मोक्ष छे, तुं छो मोक्ष स्वरूप ।
अनंत दर्शन ज्ञान तुं, अव्याबाध स्वरूप ॥११६॥

E ja dharmathi moksha chhe, tu chho mokshasvarupa,
Ananta darshana jnana tu, avyabadha svarupa. 116

This true Religion leads to Freedom,
You are image of Liberation,
You are undisturbable Wisdom,
You are infinite knowledge, vision. 116

The above described path of Liberation alone can bring about the Soul's Liberation. O my disciple, as pure Self you are Liberation itself, eternal, all-seeing, all-knowing, free from limitations and imperfections and the seat of abiding happiness and bliss.

शुद्ध बुद्ध चैतन्यघन, स्वयंज्योति सुखधाम ।
बीजुं कहीए केटलुं ? कर विचार तो पाम ॥११७॥

Shuddha buddha chaitanyaghana, svayamjyoti sukhadhama,
Biju kahiye ketalu ? Kara vichara to pama. 117

Enlightened, pure, full consciousness,
Self-brilliant, home of happiness,
What more to say ? Have eagerness,
Think deep and you shall realise this. 117

You are pure, enlightened, sentience-embodiment, self-luminous, abode of eternal bliss. What more should we say in this connection ? To be brief, think deep and realize your Self. On realizing the self, the Self is eternally pure. free from all actions and therefore holy. As it is knowledge itself it is powerful to know everything else. It is the sentience-embodiment, free from any relation to the material body. The Self has moved from body to body in the mundane journey but in none of the births the Self has changed itself into the material body. No part of the Self separates from it. Therefore it is one and impartite. The self's light of knowledge is eternal, all-pervading and bringing to light everything else. Bliss is the nature of the Self alone. The bliss experienced and enjoyed by the enlightened soul comes from its own Self and not from any extraneous source. The Self is bliss indestructible. The powers of the Self are infinite and cannot be exhaustively described. The Self can be realized by deep thinking and meditation, by aspiring for it alone, by sincere hankering for it, by concentrating our interest in it.

In the above discourse the enlightened Guru has completed his say on all six questions raised by the disciple. Mere hearing or talking about Liberation is not enough. One gains only by acting up to the advice and teachings of the enlightened living Guru.

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय ।
धरी मौनता एम कही, सहजसमाधि मांय ॥११८॥

Nishchaya sarve jnanino, avi atra samaya,
Dhari maunata ema kahi, sahaja samadhi maya. 118

This sums up all absolute view,
Of all wise men, who knew the soul,
The dialogue ends. The Teacher true,
Absorbs himself in nature cool. 118

The enlightened living Guru finally declares that all the enlightened Souls have arrived to the same conclusion as arrived here. The teachings embodied above constitute their universal message. And endless line of enlightened Souls in the past have obtained Liberation in the same way as declared here. For the benefit of the disciples, the enlightened living Guru has to take resort to speech, a function of the body. Since the purpose is served, the Guru retires in his own nature as the Self and maintaining silence enters into the deep concentration on the self.



Part III

Chapter I

The Disciple's Enlightenment results from the above Discourse.

सद्‌गुरुना उपदेशथी, आव्युं अपूर्व भान ।
निजपद निजमांही लह्युं, दूर थयुं अज्ञान ॥११९॥

Sadguruna upadeshathi, avyu apurva bhana,
Nijapada nijamahi lahyu, dura thayu ajnana. 119

The pupil praises his true Teacher,
"I know what I had never known,
By teaching of my own true Teacher,
Ignorance passed and knowledge shone. 119

By the unfailing teachings of the living enlightened Guru the disciple obtained the unprecedented right understanding of the Self and realizing his Self he found that his Self-delusive ignorance was removed. The disciple reveals his experience of the Self to his Guru so that in case there be any error the Guru can remove it. He feels infinitely obliged to his Guru and expresses his heartfelt devotion to him.

With regard to the first truth about the Self's existence, the disciple reveals the existience of the self as distinct from the body and the rest. His attachment to the body is totally destroyed.

भास्युं निजस्वरूप ते, शुद्ध चेतनारूप ।
अजर, अमर, अविनाशी ने, देहातीत स्वरूप ॥१२०॥

Bhasyu nijasvarupa te, shuddha chetanarupa,
Ajara, amara, avinashi ne, dehatita svarupa. 120

I knew my self as pure consciousness,
Immortal, ever-lasting, strong,
Above all body-states ageless or deathless
Perpetual existence, no wrong. 120

As to the eternity of the Self, the disciple reveals that he experiences the Self as pure sentience, free from old age, death and destruction, for they are only the stages of the material living body and never of the Self. The Self is experienced as eternally identical, immortal and indestructible and quite distinct from the body. As we can feel a kernel separate from the shell of a dry coconut, the Self is now experienced by the disciple as quite separate from the living body.

कर्त्ता भोक्ता कर्मनो, विभाव वर्ते ज्यांय ।
वृत्ति वही निजभावमां, थयो अकर्त्ता त्यांय ॥१२१॥

Kartta bhokta karmano, vibhava varte jyaya,
Vrutti vahi nijabhavama, thayo akartta tyaya. 121

In delusion one does the deeds,
Receives the fruits, but non-doer
He is, when sows the knowledge-seeds,
And constantly remains the knower. 121

Under the effect of Self-delusive ignorance the Soul does actions and enjoys or suffers the fruits. But from the moment it truns all its attention to the Self and realizes it to be quite different from the living body it is liberated from the actions and then it neither acts nor enjoys or suffers the fruits thereof.

अथवा निजपरिणाम जे, शुद्ध चेतनारूप ।
कर्त्ता भोक्ता तेहनो, निर्विकल्प स्वरूप ॥१२२॥

Athava nija parinama je, shuddha chetanarupa,
Kartta bhokta tehano, nirvikalpa svarupa. 122

Or as pure consciousness it acts,
The fruit as consciousness it reaps,
Without volition see these facts,
Thus call the soul as does, receives. 122

Or it may be said that the Soul in the state of Self-realization is the author and enjoyer of its pure sentient manifestations, though in fact they are spontaneous and the Soul is free from all notions of doing or enjoying them.

मोक्ष कह्यो निजशुद्धता, ते पामे ते पंथ ।
समजाव्यो संक्षेपमां, सकळ मार्ग निर्ग्रंथ ॥१२३॥

Moksha kahyo nijashuddhata, te pame te pantha,
Samajavyo sankshepama, sakala marga nirgrantha. 123

The perfect pure state of one's self,
Is taught to be true Liberation,
The way to it is right one's self,
This true Saints' path is intution. 123

Purity of the Soul is called Liberation. The way to it is the way of Liberation. In this discourse the enlightened Guru has explained in short, the complete path of Liberation laid down by the Lord Victorious. The disciple summarised the teachings of the living enlightened Guru and now he expresses his deep gratefulness to him for his enlightenment.



Chapter II

The Disciple addresses his Guru

अहो ! अहो ! श्री सद्‌गुरु, करुणासिंधु अपार ।
आ पामर पर प्रभु कर्यो, अहो ! अहो ! उपकार ॥१२४॥

Aho ! Aho ! sri sadguru, karunasindhu apara,
Aa pamara para prabhu karyo, aho ! aho ! upakara. 124

Thanks ! the Holy True Teacher,
Unfathomable ocean of compassion,
I'm highly obliged, Oh ! good Teacher,
The pupil poor has no expression. 124

O, my great enlightened Guru, the unfathomable ocean of infinite compassion, the more I think of your experience and power, the more submissively do I fall in your feet, the more obliged I feel to you for your immense favour to me though undeserving of it. You had no selfish motive in enlightening me and still you took all the troubles for me. Your only interest in enlightening me is that any Soul in the world may obtain Liberation by your teachings. Such spiritual saviours are few and far between. What a great surpirse it is that though you can lead the whole world you show your humility in your readiness to be the disciple of anybody in the world. You address anyone without any sense of pride or any expectation of receiving worship. You are the ocean of compassion. The enlightened Souls like you continue to live only for two purposes, (1) To enjoy or suffer the fruits of their past actions and (2) for the spiritual uplift of the world at large. For these two reasons they are the embodiment

of compassion. As compared with them, a disciple like me struggling with the forces of life and aspiring for Liberation finds himself at a very low rung of the ladder. O my Master, though I was full of faults and worldly attachments, notwithstanding them, you lifted me up from the worldly mire to the elevated condition of the spiritual enlightenment. This unqualified and immeasurable obligation you have done me is beyond my comprehension. Even one word of the enlightened Saviours like you properly accepted and followed leads the disciple to Liberation. Therefore one is always benefited in thinking and appreciating their favours done to him. The Self begins to enlighten him if he constantly meditates on the disinterested compassion and obligation of the enlightened Saviours to him.

How wonderful and astonishing is the height of spiritual attainment and obligation of the spiritual Saviours like you !

We feel lifelong obligation of those who give us employment in worldly life. Then what to talk of the obligation and compassion of the enlightened living Guru who transformed my life, who saved me from suffering in the world cycle of birth and death, whose contact changed my perspective, who removed my Self-delusion and ignorance of the endless past and by whose compassion I turned away from the external worldly activities and directed all my energies to the knowing and experiencing the Self - the internal spiritual nucleus in me. Only when I think of the difference between what I was and what I am made by the Guru, then I can to some extent realize the value of my contact with and the obligation of the enlightened living Guru.

Humility is the way to greatness. Humility brings

modesty and modesty is the key to all good and great achievements in life. Modesty opens us to the other people's virtues and removes in us the false sense of pride. One who feels himself to be the only wise and more important than the rest, blocks his progress and stagnates. One who is humble and modest is easily suitable for obtaining Liberation. The greatness of Guru is more appreciable by the humble and modest disciple. With the proper understanding of the Guru's greatness the disciple begins to love and worship him and obtains knowledge of the Self.

शुं प्रभुचरण कने धरुं ? आत्माथी सौ हीन ।
ते तो प्रभुए आपियो, वर्तुं चरणाधीन ॥१२५॥

Shu prabhucharana kane dharu ? Atmathi sau hina,
Te to prabhue apiyo, vartu charanadhina. 125

What should I offer to you, Lord ?
In soul-comparison all is trifle,
The soul is gifted by the Lord,
I wish to act to your oracle. 125

What should I offer to you O, my spiritual Saviour, in return of your immense obligation to me ? As compared to the invaluable spiritual Self all the objects of the world are trifles. And that very Self is given me by you in the sense that I could not have realized its presence in me without your teachings. Under the circumstances I firmly decide to live at your pleasure for the rest of my life and that is the only way open to me.

आ देहादि आजथी, वर्तो प्रभु आधीन ।
दास दास हुं दास छुं, तेह प्रभुनो दीन ॥१२६॥

Aa dehadi ajathi, varto prabhu adhina,
Dasa, dasa hu dasa, chhu, teha prabhuno dina. 126

Henceforward this my body and all,
Are at your feet, I wish to serve,
Your humble servant, poor soul,
Even servant's state I don't deserve. 126

Therefore the disciple declares that from the moment he obtained the spiritual enlightement he would employ his body, breath and all material things which he used to call his, in the unqualified service of his enlightened Guru. He is in all respects the obedient servant of his Guru. Still more, he declares that he is the servant of his Guru's servants. These expressions of the disciple reveal his humility and modesty.

षट् स्थानक समजावीने, भिन्न बताव्यो आप ।
म्यान थकी तरवारवत्, ए उपकार अमाप ॥१२७॥

Shat sthanaka samajavine, bhinna batavyo apa,
Myana thaki taravaravat, e upkara amapa. 127

Explanations of doctrines six !
As swords from sheaths so clearly,
The self is shown by you distinct,
You obliged me immeasurably. 127

O, my spiritual Saviour, by your convincing teachings regarding the six fundamental truths, you have revealed to me the nature of the Self as quite distinct and different from that of the body etc. as the sword is different from its sheath. This is your immense obligation to me.



Part IV

The Conclusion

दर्शन षटे समाय छे, आ षट् स्थानक मांही ।
विचारतां विस्तारथी, संशय रहे न कांई ॥१२८॥

Darshana shate samaya chhe, aa shat sthanaka mahi,
Vicharata vistarathi, samshaya rahe na kai. 128

Six schools of thought lie in six doctrines,
If one thinks deeply in details,
The vital truth he ascertains,
Undoubtedly, he never fails. 128

The teachings of the Six main *schools of philosophy are covered by the six fundamental truths established and explained in this book. The more one thinks and meditates on them, the more easily are his doubts about them removed for good.

आत्मभ्रांति सम रोग नहि, सद्गुरु वैद्य सुजाण ।
गुरु आज्ञा सम पथ्य नहि, औषध विचार ध्यान ॥१२९॥

Atmabhranti sama roga nahi, sadguru vaidya sujana,
Guru ajna sama pathya nahi, aushadha vichara dhyana. 129

There's no disease as self-delusion,
The well-versed doctor's Teacher true,
The Teacher's precept's prescription,
Thought, concentration's medicine due. 129

---

* Ch'arvak, Buddhism, Samkhya- Yoga, Nyaya-Vaisheshika, Mimamsa, Jainism.

Please refer to page 520, letter No: 711 of 'Srimad Rajachandra' Gujarati Edition of 1951.

No disease for the Soul is so deadly as its Self-delusion. The only expert physician who can cure it is the living enlightened Guru. The only restriction to observe for curing the disease is to act wholeheartedly according to the guidance of the expert physician, the enlightened living Guru, and the only medicine to cure the disease is thinking and meditation on the nature of the Self as advised by the Guru.

To realize the Self, to liberate one's Soul, one should combine thinking, meditation and knowledge of the Self with appropriate conduct in strict accordance with the Guru's guidance. With the removal of ignorance by knowledge one gets free from doubts and becomes fearless. But this is difficult of practice. Very few people have anxiety about their Self. Very few realize that they have to go a long way to remove their Self-delusion and ignorance and attain knowledge and experience of the eternal Self. Normally people are very anxious of their bodily health. They would undergo any sacrifice to cure their bodily diseases. But they have to be taught to realise that while bodily diseases may at best destroy their present life, the spiritual disease (Self-delusion and ignorance) is deadlier and with its destruction the anxiety of the body will be totally gone.

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ ।
भवस्थिति आदि नाम लई, छेदो नहि आत्मार्थ ॥१३०॥

Jo icchho paramartha to, karo satya purushartha,
Bhavasthiti adi nama lai, chhedo nahi atmartha. 130

If you hope for Soul-Reality,
True self-effort you must begin,
Depending on fate, destiny,
Destroy not self-searching, I mean. 130

If at all you sincerely aspire for Self-realization you start the right Self-effort for it. But do not block your spiritual progress by excuses such as fate, Destiny, Time etc. Many people lightly talk of Liberation in terms of worldly prosperity or bodily happiness. They know nothing about it. The nature of Liberation can be explained only by an enlightened living Guru and then only such an explanation brings about the desired change in the disciple. Those who talk of the miracle, of fate etc. and set aside personal effort for Liberation as unnecessary, work contrary to their Self and entangle themselves in further delusions and deep ignorance. Getting the invaluable human birth and not thinking of Liberation of the Soul is to waste it away. Those who talk of Liberation but do not strive for it should know that the sincere aspiration for Liberation has not yet dawned in them, and in order to get it they should constantly seek the company of an enlightened living Guru, and in his absence that of the teachings of the spiritual Saviours. A firm determination to be liberated is going half-way on the path of Liberation. After it, one will try to close up his shop of worldly life and concentrate all his energies towards obtaining revelation of the Self in him. One must make conscious and determined effort not to initiate new actions and to suffer away the fruits of the old ones without any interest in them. Interest in body and the world cannot stay side by side with the interest in the Self.

निश्चयवाणी सांभळी, साधन तजवां नो'य ।
निश्चय राखी लक्षमां, साधन करवां सोय ॥१३१॥

Nishchaya vani sambhali sadhana tajava noya,
Nishchaya rakhi lakshama, sadhana karava soya. 131

By hearing words of view absolute,
Let not one give up formal means,

Attending to the view absolute,
One should perform all freedom-means. 131

A disciple aspiring for Liberation should continue to follow the means for it as enjoined by his spiritual saviour and should not stop or leave them simply on hearing the doctrinal truths from the pure metaphysical view-points that the Self is ever free, unattached and perfect. Many intellectual theorists misguide themselves and indulge in committing sins with an understanding that since the Self is ever free, unattached, pure and perfect their sins will not defile their souls. Such men not only leave religion but become positively irreligious, and immoral. The only way to save such souls is to impress upon them the need of an enlightened Guru for a right understanding of doctrinal truths described in the scriptural texts, and this book is meant for it. Right understanding of the nature of the Self and appropriate conduct both together can yield Liberation. One without the other can increase Self-delusion and ignorance and is unavailing for Liberation.

नय निश्चय एकांतथी, आमां नथी कहेल ।
एकांते व्यवहार नहि, बन्ने साथ रहेल ॥१३२॥

Naya nishchaya ekantathi, ama nathi kahela,
Ekante vyavahara nahi, banne satha rahela. 132

Neither absolute view one-sided,
Nor stand-point practical alone,
In this Gospel is emphasized,
But both together are due shown. 132

Here in this book the harmony of the metaphysical and practical standpoints is everywhere kept in view-where one is emphasised the other is

subordinate. From the pure metaphysical point of view it is true that the Self is free, unattached, pure and perfect, but from the point of view of the worldly soul as embodying the Self, it is regarded as acting and suffering the fruits of actions. Therefore the reader is advised to understand the teachings of this book from the relativity point of view. *(Syadvad)* advocated by Jainism.

गच्छमतनी जे कल्पना, ते नहि सद् व्यवहार ।
भान नहीं निजरूपनुं, ते निश्चय नहि सार ॥१३३॥

Gacchha matani je kalpana, te nahi sadvyavahara,
Bhana nahi nijarupanu, te nishchaya nahi sara. 133

Sectarian views, self-guiding whims,
Are not right stand-point practical,
Nor right absolute view, it seems,
Without self experience, it's oral. 133

The sectarian views and imaginary opinions of the religious orders do not count for right conduct *(Sadvyavahara)* of the spiritual aspirant. Right conduct for him consists in developing spiritual qualities-characteristics of the true seeker of the Self-as described in this book.

One who has no clear understanding of his Self does not experience his Self as clearly and unmistakably as his body. He lives under the effect of bodily attachment. Without developing the spirit of non-attachment and renunciation, the means of Self-realization he repeats parrotlike the metaphysical truths about the Self *(Nishchaya vani)*. Such a theoretical understanding of the metaphysical truths about the self is simply barren.

The mechanical forms of worship and devotion

stereotyped by various religions should be left to themselves, and the disciple should develop in him qualities required by the spiritual aspirant of the Self. The experience of the Self should be as definite and indubitable as the experience of a living body. Many religions differ from one another on many technical points e.g. the modes of living and worship by the disciples, the establishment of religious orders, humanitarean work etc. The bodily attachment of the Soul can be reduced and removed only by intensifying a spirit of non-attachment, etc. Without them the talk of Liberation is meaningless. Even in Jainism there are different sects. One should not get lost himself in any one of them. Only an enlightened living Guru can show the shortcomings of these sects. A spiritual aspirant should keep clear of them. In religious practice one should develop renunciation and non-attachment or dis-interestedness as far and deep as possible. He should know the doctrinal truths of established religions only from an enlightened living Guru and from none else. One who knows and experiences the Self can truly talk about it. Without the help of the enlightened Guru the Self cannot be known. The nature of the Self can be understood only by the teachings of a Self-realized Guru and only after such understanding can the Self be experienced exactly as the Guru describes it. Till one knows and experiences the Self this way, he should constantly aspire for it, and his understanding becomes pure and clear when he folllows the advice of an enlightened living Guru.

आगळ ज्ञानी थई गया, वर्तमानमां होय ।
थाशे काळ भविष्यमां, मार्गभेद नहि कोय ॥१३४॥

Agala jnani thai gaya, vartamanama hoya,
Thashe kala bhavishyama, marga bheda nahi koya. 134

There were the seers long ago,
There are in present times alive,
In times to come they shall be so,
The path's the same that they revive. 134

All the enlightened Souls of all times past, present and future have attained, do attain and will attain enlightenment and Liberation in one and the same way as described here. Metaphysically there are no differences regarding the path of Salvation. It is definite and indisputable in all time.

सर्व जीव छे सिद्ध सम, जे समजे ते थाय ।
सद्गुरुआज्ञा जिनदशा, निमित्त कारण मांय ॥१३५॥

Sarva jiva chhe siddha sama, je samaje te thaya,
Sadguru ajna jinadasha, nimitta karana maya. 135

All souls are like the perfect ones,
Self-knowledge leads to perfection,
Auxiliary cause is obedience-
To Teacher's word, Jin-condition. 135

All embodied Souls are potentially perfect like the liberated souls *(Siddha)*. But one who knows and realizes the Self in him becomes liberated, while others follow the rut of the worldly life. The instrumental causes of the Soul's enlightement are mainly two : one, the scrupulous adherence to the advice of the enlightened living Guru, and second, the thinking and meditation of the state of the Lord Victorious as explained by him.

उपादाननुं नाम लई, ए जे तजे निमित्त ।
पामे नहि सिद्धत्वने, रहे भ्रांतिमां स्थित ॥१३६॥

Upadananu nama lai, e je taje nimitta,
Pame nahi siddhatvane, rahe bhrantima sthita. 136

Who put forward the subject-cause,
And leave the auxiliary one,
In delusion they firmly pause,
And can't attain the perfection. 136

If a disciple leaves these instrumental causes for the Soul's enlightenment and liberation, thinking that the material cause *(Upadana karana)* of enlightenment and liberation is there in him and it will manifest its nature to him at some time or other and that he should therefore neither think of the other enlightened Souls nor should he follow their advice, he will never attain Liberation and on the contrary he will entangle himself more and more in ingorance and Self delusion.

The scriptures do not describe the material cause *(Upadana karana)* of Liberation in order to negate the instrumental causes and by not invoking the Self, the material cause, even the securing of the correct instrumental causes is unavailing for liberation. Therefore on obtaining the correct instrumental causes of Liberation, the disciple should employ them in awakening the Self in him - the material cause of Liberation and he should never give up Self-effort for Liberation, This is the proper object of the scriptural description of the Material cause of Liberation.

Even in the presence of the instrumental causes one should be constantly open to the Substantial cause, the Self. The idea is that at no stage of the search for the Self one should be idle or careless. The seer strongly insists that the scrupulous adherence to the Guru's advice is absolutely useful at every stage of Self-realization. One who dispenses with his Guru and tries to attain Liberation purely by his own efforts never attains Liberation, because there is none to correct him in his mistakes. As a result he follows the wrong path

and achieves something contrary to Liberation or the Self. Not only he misguides himself but one who follows him is also misguided.

मुखथी ज्ञान कथे अने, अंतर् छूट्यो न मोह ।
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥१३७॥

Mukhathi jnana kathe ane, antar chhutyo na moha,
Te pamara prani kare, matra jnanino droha. 137

Lip-wise are some, pretending heart,
They have no love lost for the seer,
They aid senseless, play pitiable part,
Have seer's show, delusion-dear. 137

Such a deluded Soul may talk of the knowledge of the Self but internally he keeps more attached to the body and worldly pleasures. He makes an outward show of being an enlightened Soul, though full of ignorance and infatuation. He is a confirmed hypocrite and he commits the sin of insulting and undervaluing the really enlightened souls. Because of these faults he is a sinning Soul. He envies the presence of an enlightened Guru and instead of respecting him he insults him, runs him down in public and rejoices at his exit. Inspite of such behaviour of the confirmed hypocrite, the enlightened Guru only shows compassion towards him, since he is compassionate to the core, while the hypocrite not only spoils his game of obtaining Liberation but he is denounced by the public for his undignified behaviour towards the enlightened Guru. Hypocrites are never the seekers of the Self.

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य ॥१३८॥

Daya shanti samata kṣama, satya, tyaga, vairagya,
Hoya mumukṣhu ghata vishe, eha sadaya sujagya. 138

Awakened seekr's heart contains,
Compassion, peace, forgiveness, truth,
An equal-eye in loss or gains,
Unattachment, donation, truth. 138

The true seeker of the Self possesses the following seven cardinal virtues namely sympathy or compassion, peace, equanimity, forgiveness, truthfulness, renunciation and non-attachment. These qualities in him keep him constantly vigilent.

1. Sympathy or Compassion : After clear vision of the nature of the Self the disciple engages himself in appropriate thought and conduct to save his Soul. He is anxious about his own Self-realization and that of other Souls. He tries to find out the method by which he can put an end to his subjection to the cycle of birth and death. He pacifies all emotional upsurges of the Soul towards the worldly life. He quickens his pace of following the advice of the enlightened living Guru. He develops indifference to the pleasures and pains of the worldly life. He deepens his faith in the effectiveness and authority of his Guru's teachings. He subdues his anger in order that his Self may spread its illumination in his being. The compassion of the Self is manifest in the disciple's aspiration for Liberation. Led by this compassion he feels no interest in the worldly life and he feels agony in experiencing worldly miseries. He believes, it is his duty to protect other souls and he considers that to protect other souls means to protect himself. He will not harm or kill other lives even for his own benefit. He wonders as to how much he tormented his Soul in the past births and in the present life simply due to his ignorance of the nature of the Self.

2. Peace or Tranquility : Feeling compassion for one's Soul, the disciple retires from the worldly life and enters into the path of the Soul's Liberation. In his life as a spiritual aspirant he enjoys peace so long as he follows his Guru's advice since it saves one from threefold worldly miseries. The Guru's advice and teachings have a wonderful healing effect on a tormented Soul. Peace is the basis of every religion. Peace means feeling tired, trying for unqualified retirement from the worldly life. The enlightened Souls regard peace as the source of all goodness and benefactions. Peace summarises the teachings of all the scriptures. To be free from the worldly attachments and to live in the Self or to be Self-composed is peace. The thought and meditation of the Self removes the Soul's infatuation and its products-attachment and hatred. Those who have understood the Self have been one with it. To leave the worldly conflicts and to be open to the Self brings peace. One can purify and pacify his mind and conscience by the teachings of the Guru. This way the mind becomes stable and firmly fixed on the nature of the Self.

3. Equanimity : Equanimity is the nature of the Self. To be fixed in one's Self is to be equanimous.

4. Forgiveness : Even after equanimity, some casual excitants might excite the Soul but on such occasions he pacifies excitants by forgiveness. He will not be angry though there may be a cause for it. He will find happiness. One who knows the destructive effect of anger never resorts to it. Anger results from want of proper consideration. Have a balanced mind and it will not be angry and yet it will declare the truth boldly, correctly and fearlessly. One should control his mind as he controls his servants. Forgiveness is normally maintained by one who sees his Self and that of other Souls.

5. Truthfulness : The Self is the ultimate and absolute truth. Without experiencing the Self, if one says that he knows the Self in him or that he has experienced it, he tells a lie. Truth is told by him only when he leaves the bodily consciousness and experiences the sentient Self.

6. and 7. Renunciation and Non-attachment :

To know the Self, one should renounce the objects and desires contrary to it, one should have no interest or attachment in them. The Lord Victorious (Jina) has defined renunciation as a retirement of the soul from all worldly objects and things other than the Self or as a relief from the feeling of the Soul's oneness with the worldly objects. Till one attains such renunciation he should develop an attitude of indifference or unconcernedness to and in the worldly objects. Where renunciation is not possible one should develop non-attachment by keeping one's mind close on the truth of the Self.

All the seven cardinal virtues of the Soul mentioned above keep the Soul active and alert, always wakeful and ready for fight with its spiritual enemies. The aspirant for the Self must develop these seven virtues in order to lead him to the Self. In the absence of these virtues he will cease to be a vigilant aspirant for Liberation.

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत ।
ते कहीए ज्ञानीदशा, बाकी कहीए भ्रांत ॥१३९॥

Mohabhava kshaya hoya jya, athava hoya prashanta,
Te kahiye jnanidasha, baki kahiye bhranta. 139

You find extinction or suppression,
Of infatuation as a rule,
In seer's heart, there's no delusion,
Elsewhere you find delusion full. 139

The experience of the Self in which the Soul's infatuation is totally destroyed or is reduced to the minimum is called the condition of spiritual enlightenment of the Soul. In the absence of such experience one who believes himself as enlightened is in delusion and nothing else. Infatuation is binding the Soul and a disturbed mind is found in a deluded Soul. Knowledge of the Self removes all delusions of the Soul.

सकळ जगत ते एंठवत्, अथवा स्वप्न समान ।
ते कहीए ज्ञानीदशा, बाकी वाचाज्ञान ॥१४०॥

Sakala jagata te enthavat, athava svapna samana,
Te kahiye jnanidasha, baki vachajnana. 140

The seer's state is thus described,
The world to him is like a dream,
Or left-off food when satisfied,
The rest are lipwise, not supreme. 140

That Soul is called enlightened who loses all interest in the whole world and regards it either as useless as a left off food or purely as a dream. All so-called knowledge not backed by the spirit of non-attachment is meaningless talk.

Such enlightenment is very difficult to experience though easy to talk. The human body is very impure and the enlightened Soul will have nothing to do with it. The interest in the body is due to ignorance and infatuation. The Soul is bound by physical interest and bodily attachment. By non-attachment it is realized or liberated. The only state worthy of our attachment is the state of an enlightened Soul, or one that can develop love and interest for an enlightened soul. Even the best dream is still a dream and it should be left in order to enjoy wakeful life. The enlightened Soul feels that things of the world though of long standing gradually or suddenly

vanish or get destroyed. Naturally therefore, they are not the worthy objects of his interest and attachment. The Self will never be destroyed. So the Soul's interest should be fixed in the Self and in nothing else. The enlightened Soul firmly knows that the aspirant for Liberation should determine that by taking interest in the world one has always to lose something and one day at death all belongings will be rooted out. Therefore one should gradually forget the worldly actions and reactions and feel that he has nothing to do with them. Only when the mind is emptied of worldly thoughts then the thoughts of the Self can fill their place. The dreams in sleep are due to an intense bodily attachment developed by a person. In the absence of bodily attachment these dreams will not occur or arise.

स्थानक पांच विचारीने, छट्ठे वर्ते जेह ।
पामे स्थानक पांचमुं, एमां नहि संदेह ॥१४१॥

Sthanaka pancha vicharine, chhaththe varte jeha,
Pame sthanaka panchamu, ema nahi sandeha. 141

Who thinks of first five doctrines well,
According to the sixth who acts,
Attains the fifth, great seers tell,
No doubts remain in these true facts. 141

After a definite understanding of the first five fundamental truths one should earnestly act according to the sixth truth namely the method of obtaining Liberation and he will undoubtedly secure Liberation. It is not the time but earnestness and quick action that matters in the effort at Liberation. There are instances of the Souls that were enlightened in a very short time and there are also instances of the Souls who have not been enlightened for want of proper effort inspite of the number of births they have been in and through.

देह छतां जेनी दशा, वर्ते देहातीत ।
ते ज्ञानीना चरणमां, हो वंदन अगणित ॥१४२॥

Deha chhata jeni dasha, varte dehatita,
Te jnanina charanama, ho vandana aganita. 142

I often bow to him who lives,
Though in body, above it,
The seer's word always survives,
The North-pole-star resembles it. 142

Innumerable salutations to the lotus feet of the Lord of the enlightened souls who feels and acts as if he is free from the bodily life, even though he is bodily alive. He lives only to finish the enjoyment or suffering of his past actions without any interest in them. The status and prowess of the Lord can partly be grasped only by direct experience of the enlightened Soul which is indescribable in speech. The Self of the Lord is incomparable beyond body and breath, beyond the grasp of the senses and the mind, the intelligence or any example. It is eternal sentience, knowledge and bliss. Such a Lord is the only personality in whose feet we can unreservedly fall for guidance and our spiritual uplift, and our salutations to Him are ever unfailing. Let all what I am and what I can call mine be surrendered to you, my Lord. Since the enlightened living Guru has known the Lord, the disciple bows down to him, praises him, acts according to his advice with complete harmony of his body, mind and speech and thereby he knows, believes and acts or abides in the Self.

Salutation

Long live this Gospel and the lineage.
Of seers from True Teacher *Raja,*
A boon this is for Real Knowledge.
Initiated by *Sri Laghuraja.*

(A wonder as the Tomb of Taj.)

Om Shanti, Shanti, Shanti,

Dedication to the feet of the
Holy True Teacher.



Philosophy of Six Padas 4 or Spiritual Steps*

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter (or spiritual refuge !

The enlightened personages who have achieved pure self-realization, have laid down the following six Padas (i.e. philosophical spiritual steps or aphorisms as the highest abodes of right perception or belief (samyag darshana) -

First Pada (spiritual step) : Soul is there. Just as substances such as pot, cloth etc. do exist soul also does exist. On account of certain qualities just as there is proof of pot, cloth etc. being in existence, there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self and non-self (other than Soul).

Second Pada (spiritual step) : Soul is ever-existent. Substances like pot, cloth etc. are existent for a certain time, soul is existent in all the three times. Pot, cloth etc. are substances by virtue of combinations, soul is a substance by virtue of inborn nature, because for its origination there are not any experiencable combinations. Consciousness entity (is not capable of being originated by any permutations and combinations of substances, therefore it is uncreated. On account of its being a non-combination it is imperishable,

because one whose origination is not brought about by any combination whatsoever cannot also merge itself into anything else.

Third Pada (philosophical spiritual step) : Soul is doer (of its own deeds). All substances are endowed with substantial efficacious process, all substances are seen associated with some or other process of modification. Soul also is endowed with activity. Because it is endowed with activity it is doer. This doership is analysed in three-fold way by Lord Jina (the conqueror of internal enemies like ignorance, passions, karmas etc.) - (1) From essential reality approach with regard to processes of innate chain of modes it is doer of its own modes. (2) From anupacharita

* Translated in English by Dr. Bhagvandas Mansukhbhai Mehta M. B. B. S.

vyavahara i.e. from unattributed actuality approach (which is associated with experiencable specific relationship) it is the doer of material karma composed of matter. (3) By attribution it is the doer of city, house etc.

Fourth Pada (spiritual step or aphorism) : Soul is the enjoyer (of one's own doing). Whatsoever process (or activity) is there, is all fruitful not futile, whatsoever is being done, its fruit has to be enjoyed, such is the manifest experience. Just as fruit of poison on having swallowed poison, fruit of sugar on having eaten sugar, fruit of fire-touch on touching fire, fruit of snow-touch on touching snow, cannot but be helped, in the same way in whatsoever modes-passions etc. or non-passions etc. the Soul conditions itself, -their fruit is also worth occuring and it does occur. Because the soul is the doer of the activity, it is the enjoyer of its fruits.

Fifth Pada (spiritual step) : There is emancipation (Salvation). There is removability of the karmas-one's own doings, -whose doereship from unattributed actuality point of view was propounded, and whose enjoyableness because of one's own doership was propounded, because there might be acuteness of self-evident passions etc. but by their non-study, by their non-contact, by their subsidence, their attenuation is visualised and they appear capable of being annihilated, they can be annihilated. Because of this and that bondage process is capable of being annihilated there is Pada (step) of emancipation, in the form of pure inborn soul-nature devoid of those bondages.

Sixth Pada (spiritual step) : There is path (or means) of emancipation (salvation). If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time, but means such as knowledge, preception, samadhi (meditation etc.), unattachment, devotion etc. which are of nature contrary to the karma (doings) bondage, are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides, or gets annihilated. Therefore these knowledge, preception, right spiritual character etc. are means for the achievement of the emancipation (or salvation) pada (step).

These such six padas (spiritual steps) propounded by the venerable enlightened-personages as principal abode of

right perception (samyag darshana), are stated here in brief. To any soul, whose emancipation (salvation) is nearby, these padas (spiritual steps) are likely to be proven on slightest thought, are likely to be felt as supreme reality, are likely to create in his soul their discrimination with all-sided details. These six padas (spiritual steps) are absolutely beyond doubt so this is propounded by the supreme personage. The discrimination of these six padas (spiritual steps) is laid down in order that the soul might understand (realise) one's own self. The enlightened ones have preached these six padas (spiritual steps) in order to get dispelled the soul's egoism-possessionism, generated by beginningless dream-state (of ignorance). If the soul just conditions its mode that one's own self-form is just devoid of the dream-state (of ignorance), then getting awakened only on slightest effort it would attain right preception (or belief), having attained right perception, it would attain emancipation in the form of one's own inborn self. To him there would not arise any touch of joy or sorrow with regard to any vanishing impure, alien mode other than one's own self. On that reflection purity perfection, imperishability, absolute joyfulness come into incessant experience within its own self. Assumption of oneness with all anti-inborn perverse modes is caused to one's self merely by super-imposition, from these there is absolute separateness of one's own-such distinct, manifest, absolutely manifest non-dependent realisation (or spiritual experience) occurs to him. On unison with perishable or extraneous substances agreeableness or disagreeableness do not occur to him. His objective being fulfilled he becomes fully satiated, having known and felt (experienced) one's own spiritual self-form, which is devoid of birth, agedness, death, disease and such other troubles (or obstructions), and which is abode of perfect glorification. All those persons who have achieved realisation of the soul through the medium of the supreme personage's word, authoritative as the said six padas (spiritual steps), have attained one's own self-form, have become devoid of all associations like internal anxieties, physical ailments and extraneous botherations, are becoming like that and will become just the same in future.

Salutations with utmost devotion to those saintly personages who have given the precept, capable of

annihilating birth, agedness, death and capable of effortless emplacement in one's (soul's) own self, even in always incessantly praising their spontaneous selfless compassion the inborn soul nature gets manifested. May the lotus-feet of all such saintly personages be ever enshrined in our heart !

That saintly personage on acceptance of whose words soul's own self-form as established by the six padas (spiritual steps) gets effortlessly manifested, by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times -to define the merit of such saintly personage, exponent of those words, there is utter inability, because without desiring anything in return, merely through causeless (or selfless) compassionateness he has bestowed the supreme soul state, whose return obligation cannot be brought about, in spite of that `this is my disciple or devotee, therefore he is mine' - in this way one who has never looked with reference to other soul, to such a saintly person salutations again and again with utmost devotion !

The saintly personages who have propounded devotion of saintly spiritual Master, have prescribed that devotion merely for the spiritual benefaction of the disciple, by achievement of which devotion mental mode would remain fixed in the internal workings of the saintly Master's soul, all other wanton behaviour would be eradicated on unprecedented virtue getting visualised, soul-knowledge would be effortlessly produced - knowing so, the devotion which has been propounded, to that devotion and to those saintly personages salutations again and again in all the three times !

If, perhaps, manifestly in the present time there has not been springing up of Kevala Jnana-perfect knowledge (omniscience), but on giving thought to whose words it is known distinctly that kevala Jnana (omniscience) is there, in this way kevala Jnana (omniscience) is produced in thought-state, kevala Jnana (omniscience) is produced in desire-state, kevala Jnana (perfect knowledge)-the manifester of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact, to that saintly person's benevolence with supreme devotion let there be salutations ! Let there be salutations !



Rare Thought of Reality*

Past meritorious deeds offered this human life,
Yet you lessened not a round of birth-death-wheel,
Bliss is flying far in getting worldly goods,
Self - slaughter - work at every step,
Yet you rejoice. Ah ! strange ! 1

Who am I ? This birth whence all ? What's my real being ?
What binds me ? Should I retain them ? Or leave them all ?
Think this deep, calmly, you shall realise-
All holy books proclaim 4

Believe the word of the soul-realised,
The soul is yours, save it, save it,
Love all with equal heart
Universal love engraved in heart
This golden gift, dear, never forget. 5

The path of the great, unattached,
Quitting the love of this soul-cage,
Engulfed in one's own soul,
(The path of the great, unattached.)
Brings all births to an end.



* English verse of stanzas 1, 4 & 5 of a poem from Mokshamala, by Sri Brahmachariji Govardhanadasaji

The Use of Human Life*

Tis hard to have the human form,
In past I had, but lost in vain,
Infinite times, I saw the storm,
I sought Salvation, had no gain. 1

Success I count this time, Ah, huge,
I saw the Saviour followed Him,
Who freed me from whimsical views,
Upto the last, He helps, I deem. 2

Resort to Him who knows Ego,
Unfailing means to end birth-death,
The death is destined, all shall go,
The world is a' fair, nothing one hath. 3

Success has crowned his human life,
If at the end, found His refuge,
He shall in that or after-life-
Have soul-abode (solace) and ease profuge. 4

Rest assure of Master's Thought,
Find ever shelter in His Call,
This body-prison I am not,
The wife and children, wealth and all- 5

Are never mine, pure Soul am I,
Conviction such destroys love-hate,
Remember every moment, why ?
This season is opportunate. 6



* English verse of letter No. 692 in **'Srimad Rajachandra'** by Shri Bhahmcharaji Govardhandasji.

1. Fair=gathering

Let my lord speak in English tongue !



The Soul

Salvation - city is easily approached by marching bravely, along the path of the Saints, without being dejected. The thoughtful repent too much for their inability when they are over-powered by the sense-objects and ill wills (Anger, Pride, Deceit, Greed etc.) They then dispraise (themselves and often look at themselves (disgustfully) hatefully, again rising with the help of the characters (golden, brave deeds) and sayings of the great men, goading the soul to be spiritual. They do not sit still (hault) till they surmount (drive back) the sense-objects etc. by fronting them obstinately, nor they are at ease (stop at) only by repenting. The Soul seekers have undertaken only this tendency of the mind as their support and have been successful at last. This fact must be committed to memory and must be crystalised in the heart by all salvation-seekers.

Bombay V.S. 1954 Margashirasha, S. 5, Sunday

English prose of leller No. 819 in **'Shrimad Rajchandra'** by Shri Brahamachariji Govardhandasji.

Letter of Six Steps

Funda mental Truths

31-3-'88
Thursday

Salutations with extreme devotion to shree Sadgurudeva, the sole giver of protection

The knowing saints who have realised their pure self have declared the following six steps as the best abodes of Samyaka Darshana or right vision of reality :

Step One : 'Self exists.' As there are objects such as pots and clothes, so there is the Self. As one can prove the existence of an object by its specific quality or characteristic, with reference to pot and cloth, similarly the proof of the existence of Self is the presence in it of a quality of consciousness, which not only illuminates itself but also all others around it.

Step Two : 'This Self is permanent or eternal'. Pot and cloth etc. exist only at some time, but the Self is present in all times past, present and future. Pot and cloth etc. are objects by contact or combination of circumstances, the Self is by nature an independent existence or a substance because we do not experience any circumstances which can create it. Consciousness cannot manifest itself by the help of any object created by collocation of circumstances. So it is uncreated. Since it does not involve any combination of objects, it is imperishable. Because

that which cannot be brought into existence by any combination of circumstances, cannot merge or disappear by its transformation to anything else. In short that which is never created, is never destroyed.

Step Three : 'Self is the author of its actions.' All objects have meaning and are active, they are always found to be affected by something else and in their turn, they affect something else in their contact. i.e. they are subject to the law of cause and effect. Self is also affecting something i.e. it is active and so it is the creator of its actions. This creativity is shown by Shree Jin Bhagawan, threefold, (1) philosophically or metaphysically as it maintains its own nature it is the author of its nature, (2) Anupacharita or empirically it is the author of Dravya Karma or its bodily activities by its attachment to its body. (3) By upachara or attribution coming into contact with external objects, it is the author of house, city and the rest.

Step Four : 'Self is the enjoyer, or sufferer of its actions or deeds.' Whatever activity it may be, it is always bringing some result, soon or late, it is never uncreative of any result - Direct experience proves that every act done by its author, makes him enjoy or suffer its consequence. Take poison and die, take sugar and feel its

sweetness in the mouth, touch fire and suffer the burns from, there touch snow and feel cold - thus every action is connected with its result or consequence and there is no exception to this rule. Similarly kashayadi = whatever modes or passiovs etc. or Akashayadi = non passious whatever the Self or Soul undergoes, their results also the Self has to bear or suffer. Since the Self prompts an act, it has to bear its result. Thus the Self being the author of its activities, has to suffer the results of these activities.

Step Five : 'There is liberation.' As we showed the authorship of activities of a Jiva by Anupacharita Vyavahara = empirically

and as we showed on the basis of this authorship, the Jiva's responsibility to enjoy or suffer the results thereof, still further in this line, we are now to show that the actions done, can also be destroyed because in direct experience there may be strong effect of Kashaya etc. but by not repeating it, by not establishing any contact with it, by quietening it down, it can be slowed down and thus it can be gradually destroyed. Every action is a Bandha Bhava or feeling of bondage and the Self can be freed from such feelings of bondage. When the Jiva or a Soul gets free from all bondage, it enjoys liberation. Thus freedom from

all binding actions of the Soul is known as Soul's liberation or Moksha.

Step Six : 'There is a method of obtaining liberation from bondage of Karma or actions.' If Karma bondage goes on happening and increasing, then release from it, can never occur, but things or means possessing a quite opposite nature than that of binding actions, are available in direct experience and they are knowledge, vision or perception, Samadhi or Yogic concentration, non-attachment, devotion etc., by employing which means, Karma bondage slackens down, it quietnes very much, it gets awefully reduced and in the end, totally removed or destroyed. Therefore they - knowledge, vision or perception, sense-control, non-attachment etc. are surely the available means for liberation.

Here I have briefly shown these six steps shown by all-knowing saints - the steps which are the principal residence of Samyakdarshan or right vision of Jiva. They are worthy of being proved most effective and helpful to a Soul very near to its liberation in his natural thinking and reflection. He can very easily see that these six steps are the highest decisions of the human Soul. If these steps are well followed then they can easily give birth to a fine discrimination in the human Soul. These six steps are totally true or correct, beyond all possible doubt, and this is indicated by the very high person Bhagawan Mahavira. The discrimination of these six steps has been given by him

to help a Jiva to rightly understand and realise his own form and nature. This direction of six steps is shown by all knowing great saints with a view to help a Jiva to shake off its ego, developed by its suffering its beginningless dream state, and its strong feeling of mine and thine and so to be completely free from it. If the Jiva realises that its real nature is free from this dream state, then in a moment it wakes up and achieves Samyakdarshana or right vision or perception and attaining right vision, it can quickly obtain liberation as its own real nature. Then it would not experience either joy, sorrow, contact about any perishable impure or any such object or Bhava = passion.

Thinking this way the Jiva finds purity, perfection indestructibility or imperishability, highest joy and freedom from all distinetions and distances (Antararahita = freedom from all differences.)

The Jiva has felt oneness in all shades of vibhava or natures of objects of opposite nature than its own by only a strong Adhyasa or superimposition and it should quickly realise that it is quite separate from all these objects of opposite nature and this realization should be experienced, clear, direct, extremely direct and immediate or Aparoksha.

When the Jiva has such immediate, direct experience, he is not at all bothered by any contacts with other objects, nor does he at all think about their desirability or otherwise and he becomes completely self-satisfied by experiencing that his real nature is totally free from bondages like birth, oldage, death, disease etc. All the persons who have determined to realise their Self with the help of these six steps to liberation as shown by that great All knowing

Bhagawan Mahavira, have attained their own nature as liberation and they have been free from Aadhi = outside troubles, Vyadhi = bodily and mental troubles and upadhi = self-imposed troubles in the past and by following similar way, all other persons are likely to attain liberation in the present as well in future.

Our Salutations with all devotion to those great saintly persons who have preached this path of leading a Jiva to its original nature and powers, by destroying the bondages in the form of birth, oldage and death. Our Self-nature shines out even by constantly daily remembering his Nishkarana Karuna = compassion without being asked for. Let the lotus feet of such great saints remain firmly fixed in our hearts !

I have no power to define the virtue of that great saint who told these six steps by which the real nature of the Self is proved and immediately it shines out in the jiva by accepting these six steps and by manifestation of the Self's real nature the Jiva feels joy for all times and becomes totally free from all fears.

I again offer my salutations with all devotion to that All knowing Saint who obliged us with this Soul-saving six steps resulting in our Paramatmabhava - or our real nature as great soul or Paramatma without seeing any merit in us and without inquiring whether we are his disciples or not or whether we worship him or not and keeping the same attitude towards all other living beings - his obligation it is not in our power to repay.

The great saints have advised devotion to Sadguru-right preceptor, purely for the highest good of their disciples; when such a devotion turns into a life's mission, the devotee's mind and being constantly remain in the activities of the Self of that Sadguru or

right preceptor and he clearly sees unprecedented virtuous qualities in the Sadguru and thereby all other unthinking or ignorant behaviour remains no more and his self-knowledge immediately shines out and knowing this, the high type of devotion is advised by the great saints. Therefore my repeated salutations for all time to such devotion and to the advisors of such devotion, namely the great saints !

Though manifestly there is no happening or existence of absolute knowledge or kevala Jnana in the present time, but by thinking of whose teaching ,and whose power, I have clearly known that there is absolute knowledge and in the form of deep faith and in the form of deep thinking, I have experienced absolute knowledge, or in the form of desire I have experienced absolute knowledge, and from the purpose of main Naya (Mukhya Naya = fundamental point of view. I find absolute knowledge prevailing in me - that absolute knowledge manifests all unobstructed happiness, and by whose contact instantaneously this Jiva became fit for self - realization, my salutations and salutations with all highest devotion, to the obligation of that great saint - all knowing Bhagawan Mahavira !

Bombay Falguna, 1950 Shreemad Rajachandra



DONORS NAME FOR PUBLICATION - 'SELF REALISATION'

Amount	Name	Place
5000-00	Smt. Ansuyaben V. Daftary Shri Vinodbhai G. Daftary	Bombay
2111-00	Late Shri Maniben Bhulabhai Vanmalibhai patel	Aasta
2001-00	Smt. Manuben Kishorbhai Patel and. Shri Kishorbhai Chhitubhai Patel	NaniFalod
1111-00	Smt. Prabhaben Arvindbhai and Arvindbhai mohanbhai Patel	Poona
1101-00	Shrimad Rajchandra Jain Charitable Trust	Delhi
1001-00	Late Popatlal Nathalal Shah	Bombay
1001-00	Shri Dolatsinh Harisinh Vasadia	Kelvikuva
501-00	Late Shri Kunvarbai Bhaulal Bhate By : Riddhiben Chetan Shah	
501-00	Shri Ramaniklal B. Mehta	Bombay
501-00	Shri Chunilal menadevi Janhit Trust By : Mohanlalji	Agas Ashram Jodhpur
500-00	Shri Bhanjibhai Punshi Gala and Baiyanbai Bhanji Gala Charitable Trust	Bombay
500-00	From one Mumukshu Sister	Bombay
500-00	Shri Pukhrajji Fojmalji jain and Family	Aakhor



